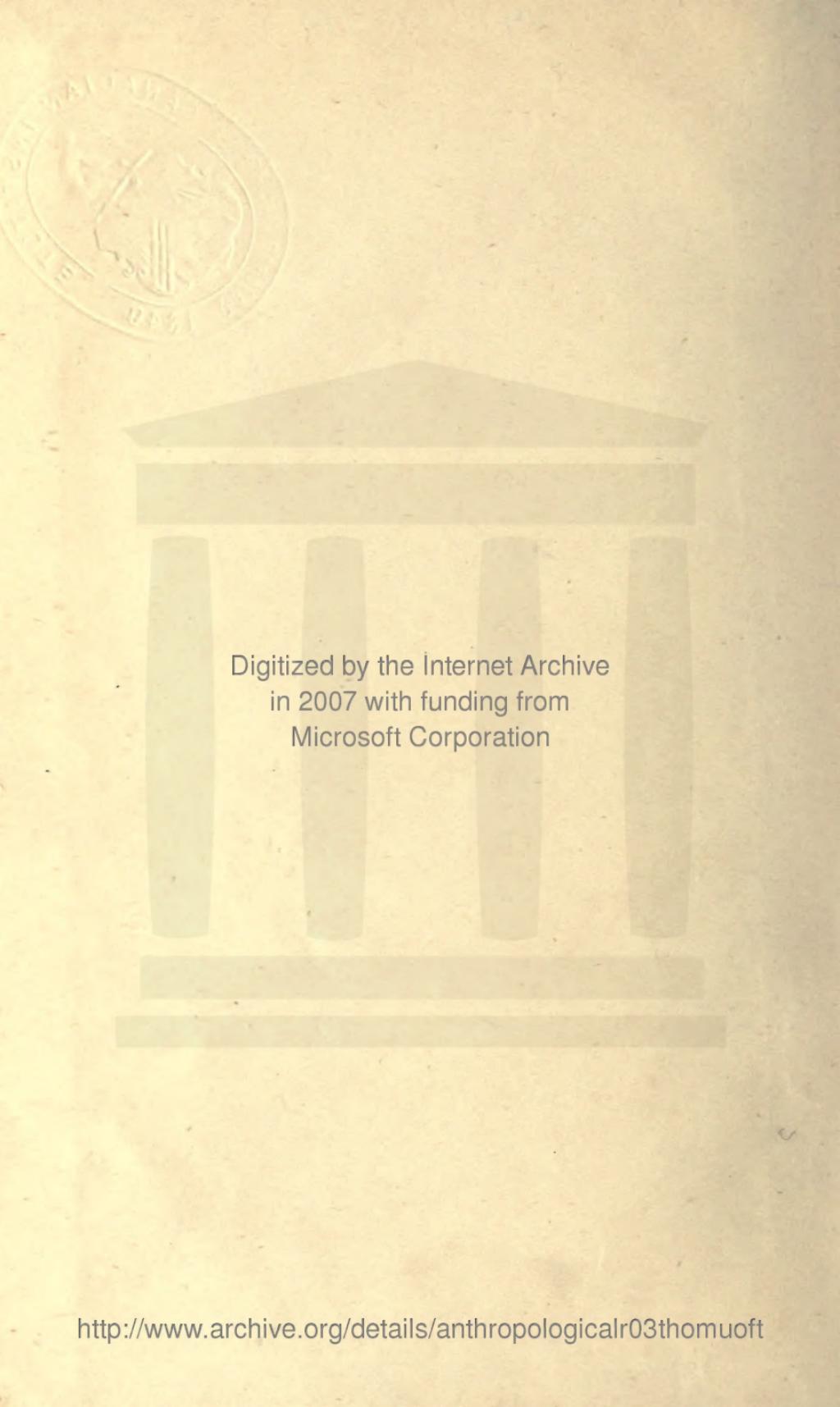


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ANTHROPOLOGICAL REPORT
ON THE
IBO-SPEAKING PEOPLES OF NIGERIA.

BY
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PART III.

PROVERBS, NARRATIVES,
VOCABULARIES AND GRAMMAR.

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PROVERBS, ETC.

PROVERBS.

THESE proverbs were collected rather early in my tour, mainly from my own Staff; as far as possible they have been revised later; but in some cases the proverbs were unknown to my later informants and some obscurities remain, marked with a ?, which are possibly due to erroneous transcription.

Proverbs from Awka are distinguished by A, those from Onitsha by O; where no letter stands, the same proverb is known in both places.

PROVERBS.

1. Inu bu ăbubq ejí ăli óku (A).

The proverb is the leaf that they use to eat a word.

That is to say a proverb explains the meaning.

2. Atolu qka, qmwale; mwa atolu ăfęke, ofenye aka n'oifia (A).

They advise a wise man and he knows, but a fool waves his hand towards the bush.

AŃolo qka, omalo; aŃolo obodi, ofejí aká (O).

They advise a clever man, he knows, a fool is advised and snaps his fingers.

WEALTH AND POVERTY.

3. Nkita si na mwadu bu ndi nwęl' ikę na fa amwara nq (O).

The dog says that men are those who have rumps and cannot sit down.

A wealthy man cannot eat much and cannot enjoy his wealth.

4. Ebube ăgò neče ăgò (O).
 Fear of the leopard is the leopard's defence.
 An important man is feared.
5. Ife okenye n'ani fo, nwata kulqtó ny'áfqnia (A).
 Things that a big man sits down to see, a small boy does not see even if he stands up.
6. Atulú sélé : nkíta, nwanneya, naiya tél'nsi abógi ; na gi qrata nsi aboiya (A).
 The sheep says : dog my brother, he is (I am) patient to get a share of you ; you are not patient to get a share of him (me).
 If the younger brother spoils the things of the elder he is forgiven, but if the elder does so he has to pay.
7. Efí obéł' onye mwol' ęboa, ase n' qbul' alo (A).
 The cow of a small man has twins, they say it is forbidden.
 A favourite son can do what others are not allowed to do.
8. Onye bainye si : kákwo mili k'qdi n' qbolona, maka qvę nkpelukwü (O).
 A countryman says, let them take water when it reaches the middle of his leg, because it is coming as far as the knee.
 When a small man offends an important man.
9. Ebujérém mpumá onye oke, mwa činagaralom (?) oye nkpiłsi (A).
 I never broke another man's knife, and carried the half to Oye market.
 If a big man dies and his property is lost, the son will accuse others : the head man of the family will say that he is not guilty.
10. Iliru nabó nębu qgalainya (A).
 Olieru nabo nębu okenye (O).
 Eating two sides kills a big man.
 If one rich man tries to divert money that should go to another big man.
11. Enyi nèto, nítiya anasa (A).
 Enyi nakba, nítiya anäsa (O).
 The elephant grows, and his ears grow.
 A rich man gets richer and richer.

12. Onye nwe ęgo bụ oyঁ ịbie (O).

Those who have money are friends of each other.

13. Oinyala si na nṣúṣú bu nṣúṣù ; makayá ojisú unq węfo obęle 'ma, qnačqba mbweri (A).

The madman says : burning is burning, that's why I burn the house to find my small knife that I have been looking for a long time.

A man begs his rich brother to help him, but in vain, but if a big man begs his brother for him, he succeeds.

14. Obwenye adakpá oklà n' obwq akele (O).

A poor man does not put his basket in the boat of the big drum.

Poor and rich cannot be friends.

15. Ikwusí ikwusí døba okbá n' afia ; ęgù atoba obwenye (A).

Ikpeti ikpeti ju afia, ęgù ędékwe obwenye adoiny' obà (O).

The rich man puts down his basket in the market, the poor man fears.

A small man must know his place.

16. Abwesi şiele akbi n' qbul' yarakali, mwa ya ababwo mwade (A).

The ant says to the scorpion : if he (I) were as big as you, he (I) would sting a person to death.

A poor man can say this to a rich man.

17. Azú kali azú, qnwer' azú no (O).

One fish surpasses another fish. It catches a fish and swells.

The rich man oppresses the poor man.

18. Qbwenye ti akú ta ; ási : ofol' nni n'ębe ; mw' qgalainya ti akú ta, asi : hia ; n'qgobugle otadębędo qnaro (O).

Poor man breaks and bites a palm nut ; they say : he has got some food here, a rich man breaks a nut and eats it ; they say : Ah ! He wants it very much, it's years since he had one.

A rich man can do what a poor man can't.

19. Akum nà wà obwò, si: mwa ya ẹkpèlobwò, amata selu mili (O).

The hippopotamus that breaks the canoe says, if he were steersman the paddle would float in the water.

A big man can do as he pleases.

20. Obwenye bụ ńwata (O).

The poor man is a child.

Big man decide things.

21. Ikpe adam' éze (O).

Judgment does not catch a king.

The court will not decide against him.

22. Oṣòm aguńkwò na ńike ębwé ádei ; aguńkwò bul' ọkoko, ńṣòm akbó' (O).

Shouting kite and shouting hawk is not the same : the kite carries off a fowl. I shout loud.

A big man can't be sold in the market.

23. Otiti ikoliko ti na bēze ; qtie bokpala, otiti mbambafò (O).

There is much praise in the king's house. If it resounds in the poor man's place it hits his stomach and makes it flat.

A king can do things that a poor man cannot.

24. Ainya adigo oinyala kaya li ńgwéle ; n'obu ụnq di oku (O).

The madman's eyes looked greedily at the lizard, but there was a (? no) house near.

A poor man would like to be rich.

25. Oke mwade ńwuru, ńbia ńbwata (A).

A rich man dies, mourning comes in.

Oke mwadu ńwuru, obwe čiri (O).

A rich man dies, the quarter is shut.

26. Akpàkqb' ọko r̄oliya, m̄bèku, ńwannega ; mwa nabu ọkoko, b̄uku qwa (O).

Heap of fire roasts the tortoise, son of Anega, if it were a fowl there is very much bamboo.

Troubles that overwhelm a rich man would overwhelm a poor man.

27. Elili ọba nami óbà (O).

The rope of a chief brings prosperity.

The son of a rich man hopes to be rich himself.

28. Ǹwata akwø n' azú amwara n' ije náfòfò (A).

The child which is carried on the back doesn't know that travelling is a labour.

To a spendthrift son.

29. Ǹwa ọgalinya amag' ife ; olièṣø akù nke nnaiya gblatalu ; omal' ifè, ọgbat' akù akaiya ; mbwè nnaiya ñwurulu, oli nke nnaiya, oli nkeya, obè diķa nnaiya (A).

The son of a rich man knows nothing, he eats only the property which his father collects, but if he learns sense, he collects property in his hand ; when his father is dead, he eats his father's own property, and he eats his own. He is as his father.

30. Okoko ẹlo n'ogabu oke emeṣelu obulu ñwunye ; afonqrq nka (O).

The hen thinks that she will be a cock after being a hen ; that's never been seen.

A big man's child may be a fool.

31. Efi si niya di mwa ije ije, niya aderqmwa ẹzu afia (O).

The cow says she is good for walking. She is no good for trading in the market.

A big man's son need not work.

32. Qeì ọsq etu fu akù, amwara na ogu n'okoka dol' onye gblataleya (A).

He spends quickly such property as he sees. He does not know that the thorn pierces him who collects property.

If the son of a rich man does not work he is poor when his father dies.

33. Ǹwèwu si kà ñniye b' òru,* nya b' òru (O).

The kid says his mother is a slave, but he is not a slave.

The son of a rich man may come down in the world.

* The ordinary toning is óru.

34. Adù nnù, ejid' èfi (A).

There are four hundred, and can't catch a cow.

Foolish sons can't tread in their father's footsteps.

MASTER AND SERVANT.

35. Óru ánaraka di nwèniye (A).

Óru ádaka di nwèniya (O).

The slave is not more than his master.

The child is less than his father.

36. Ony' èzili èzi anaraka onye zilye (A).

Ony' èzili' èzi adaka onye ziliye (O).

He who is sent as messenger is not greater than he who sends him.

The servant is not greater than his master.

37. Nuku èbwèni čovanta, anù abwanare, siáfa ; onye asi : dèke, kambwa ; ibi' ase : dèke, kambwa (O).

Big hunters go hunting ; animals run past them ; one says : wait till I shoot ; the other says : wait till I shoot.

Two cannot be master.

38. Qgo nakò ani, ani anarakò qgo (A).

Qgo nej' ani, ani adeje qgo (O).

The hoe goes towards the earth, not the earth towards the hoe.

The master, not the servant, decides.

39. Itá nni bù ntì (O).

To chew food is the work of the jaw.

You must recognize superiors.

40. Nsilekò si ndémwò : onye fodolo ụzò, fobá mwò (O).

The bush eat says to the Mwò : who sees the road, sees the Mwò.

If a man spoils a thing and goes to a friend, ignoring his master, and the master calls him to account, this proverb applies.

41. Nkita kbò èwu, siya : ivèsilèsi nasuagì ; m' inèli jìndò (O).

The dog calls to the goat and says, cooked food suits you, yet you eat raw yams.

Advice from a wise servant to a foolish one ; please your master.

PARENTS AND CHILDREN.

42. **Qbø ainyi dil' qñwe n' adaka ; onye negulñfa** (A).
Our companions are monkeys and baboons ; who cooks for them ?

Ulu ainyi dil' qzø ; anaralačazi olome (A).

Qbø ainyi dil' qzø ; adalačazi oluma (O).
Our companions are chimpanzees, they don't suck limes.
(?) Teach your grandmother to suck eggs.

43. **Akukwø nnewu talu, ka ñweya natã** (O).
The leaf that big goat has eaten its kids eat.
Like father like son.

44. **Ñwannaya nabw' ufie, nàbwa agidi ɬwom** (A).
The child for whom the father dances Ufie dances Agidi.
Like father like son.

45. **Ezjñkpolo nadà eżinkpolo** (O).
Good seed fall good seed.
Good parents produce good children.

46. **Obá bu aya** (O).
Numerous family means trouble (war).

47. **Ñwanne bu qgo** (O).
Brothers mean fighting—
(a) A brother will revenge a brother.
(b) There's quarrelling in a big family.

48. **Ainy' ɬur' ìkè ili owá iru nabø.**
We can't eat the world on two sides.
You can't have many children and much money.

49. **Akù ñwa b' ùzø, ego ikp' azú** (O).
Wealth of children comes first, money second.
50. **Elibé nni adakwal' uma** (O).
When they eat food, they don't weep for the knife.
A man forgets the trouble of earning the bride price when his children are born.

51. Olili nni adadi k' qololiya (O).

Eating food is not like working for it.

Paying the bride price is not like having children.

52. Qiwę nni, nwigę nni ; qsu nni nabaj' uku (O).

Who has food has food. If he pounds it he breaks his waist
(i.e., back).

Of a man who pawns his children.

53. Akukwa di eto, offli.

When there are three supports (for a pot), it is firm.

A man who has children has power.

54. Agwq si : n' ofu ofu mélufa ; na asi na fabikola, ofu
mwade araga n' qzí ainyi (A).

The snake says : one by one does it; if they say they live
together no one crosses the street.

Union is strength.

55. Igwę bu ike (O).

Union is strength.

56. Awq si na onye nyalo qko bul' qgali (A).

The frog says who warms himself becomes strong.

Union is strength (?)

57. Ofu onye anarębi qyayaya n'ago (A).

One person can't make a noise in the farm.

Four hands are better than two.

58. Agamęvu adęmwa n'aju.

A thorny leaf is not good for a head pad.

A man will not let people kidnap his children in his
presence.

59. Imi n' ainya b' oiyi.

Nose and eyes are friends.

Brothers must help each other.

60. Ololinqodo sélé ndi nwgł' ísí jeb' qgobi (A).

Grasshopper says that those who have heads can go and fight
with the quarterstaff.

A poor man can't do much.

61. Ofu onye iygle ୭dudu atabueya.

If one man walks alone, a fly bites and kills him.
A lonely man suffers.

Ofu ife adaraii (A).

One thing does not walk alone.

Ofu onye adaii (O).

One man does not walk alone.

62. Añandri si ife nniye ji aka ୭m' ୭gili, k' ୭gili nali qfe (O).

The ant says what his mother takes in her hand to make ogili, ogili eats, as soup.

This may be said by children of parents who have become poor.

63. Qbuluna qro nato añwulu, k' osi ainya ୭ko, mw'qkagwo idjingiga (A).

If the rump takes soot to warm itself, 'twill be bigger than a round basket with a cover.

If a father loses many children and then seven live, he will say this to a stranger to show how many he has had.

64. Mbè sele : onye afogo k' aru ñwoloya si b' uke, ya nene atani ofoloya ୭ko (A).

The tortoise says : he who sees how sick he is and says it is bad luck, should look at the rat who makes fire for him.

A woman whose children die can say this to a childless woman.

PARENTAL ADVICE.

65. Qbulu mbwè Ikengu bu afia, mw' ikudo ajo ifè n'uzo (A).

It is when Ikengu market is big that you meet a bad thing on the road.

If a father wants to prevent his son from going to a place.

66. Ókenye ୭dje ije ifele (O).

An old man does not go a shameful journey.

67. Abum abia ; nkpó áde n' abia, abi ẹdèñw' ísí (O).
 I am a long drum ; if the wedge is not there the drum has no head.
 That is a father must help his child if the child is to prosper.
68. Ísí sì qnù : ẹbukweyi ; olu ka ẹbuel' qnù, ẹbukod' ísí ẹzibo (A).
 The head says to the mouth they are cutting you off ; when they cut off the mouth they cut off the head too.
69. Qkàà qkoko zolq ñwaiya, anarèbwiya (A).
 The foot of a fowl treads on its chicken but never kills it.
- WORK AND IDLENESS.
70. Eka onye nabagare akù, ẹka onafiyali qnù (A).
 Where one chews a palm nut round and round he twists his mouth round and round.
 A man who knows how to do work must tell those who don't.
71. Oiyim, kañgwaikwoni, n'omasèli ntì, qmasèli nyaiñwu nyaiñwu (O).
 My friend, let me tell you, what's good for the jaw is good for chewing.
 Friends must help each other.
72. Ñwata yukw' uzq k'ainya ra (A).
 The child does not see the road that his eyes choose.
 If a child attempts work beyond its powers.
73. Ozo gbusulumu anara ejimba (A).
 Ozo kpópuni ẹdè ji ñpa (O).
 A clever blacksmith doesn't use pincers.
 A well trained man doesn't want help.
74. Elili ẹdèbenye ñweniwe n'aka (O).
 The bush rope doesn't break in the hands of a small monkey.
 Of a man who knows his work.
75. Íkè isu nni gu onye, onaču ẹwu (O).
 If strength to pound food fails a man, he chases goats away.

76. Ǹwata mwavul' ite, mwa ya mwabul' aju (A).

A child helps itself from the pot, but does not help itself to a head pad.

77. Onye qbo amwa n' olu nágu agu (A).

A lazy man does not know that work comes to an end.
Urging a man to begin.

78. Ụzq ego adirq nso.

The road to wealth is not near.
i.e., is a long one.

79. Onye ókwala ẹdèče ainya.

A man with a cough does not stand sentry.
All work is hard for a lazy man.

80. Onye aϳolù naru qgò (A).

One who fears work chooses his hoe.
A bad workman complains of his tools.

81. Qlu bu ji adadi k' qluleya (O).

Planting yams is not like clearing the farm.

82. Anarq ji ofumbose akbúju akpati.

You cannot fill a box in one day.
Wealth means hard work.

83. Ańwu k'ananalo qlu, ęwéliye, anqù na ndo lie (O).

Sun when they go to work, when they take to eat they are in the shade.
Hard work is not the only pleasure.

84. Edeji nčiči amátò oīya (O).

They don't compare a rodent ulcer with the sickness.
Of a hard-working man.

85. Itutu kal' itutu, wolu nnéfi akba, sí k' ńwelu baliya okempu (A).

There is shouting and shouting ; if he makes a bag by skinning a big cow he says they must give him a big horn.
Of a man who makes a great deal of fuss over his work.

86. Efi sì: nya dèmwa ije, mw' adèròmwa ẹzu afia (O).

The cow says: he is good for walking but no good for trading in the market.

Of a workman compelled to do work he doesn't know.

87. Ogonog' ẹlili akòla aro nabò, aiejidek' Igwe', k aiejidek' ani (A).

A long rope collected for two years; is it to tie heaven or earth?

Endless labour is useless.

88. Ainya di ji nat' mpuma ńkò (A).

The eyes of the farmer sharpen the matchet.

(a) When the farmer's eye is on them the workers do not idle.

(b) If a farmer sees his farm, he begins to work even if he is disinclined to do so.

89. Okbopalqnto bu ụnq ńkìta (A).

The hearth is the house of the dog.

A man's work is his own and he does it.

90. Enwe si na onye nniya nwuru nat' akụ (A).

A monkey says he whose mother dies eats palm nuts.

The worst paid man wants to leave work first.

91. Agwò bwa ogali alo ńgulugu (A).

When the snake goes it waits for its middle.

The tired man may leave his work.

92. Aku ágùgo na nti ędèzu íkè (O).

Till the nut is finished the jaw does not rest.

Work first then rest.

93. Dibia g' olu, onyelu akpà àfà (O).

If a doctor goes to work he hangs his divination bag.

The workman must be ready for his work.

APPEARANCES.

94. Onye yi akbokbokwù malo e'b qnafwiya; ofu na (?) mwadu si n' akbbokbokwù amaka (O).

The man who wears the boot knows where it pinches; another man says the boot is very fine.

A man who has trouble in his own house can say this to a stranger.

95. Nkita gbęlegbęle nękboli akw' qkoko (O).
The dog that walks slowly takes hens' eggs and eats them.

CONSOLATION.

96. Nwoke anaręb' ákwá maka naya n'ife nafęme (A).
A man does not weep because he and something have a quarrel.
97. Qkoko gwal' udęne siya: di ndidi; nya bu qkoko;
četakwono n'ya namwq, ngi b' udęne abia nato guge
guge (O).
The fowl says to the vulture: be patient; she is a fowl, only
remember that she hatches chickens. You vulture come
hopping, hopping.
To console for the loss of a child.

IMPRUDENCE.

98. Udęne si: obụ nyá kwasiya milinke mwalia tata, eči
onye gęniye qko na gę ji nyake aroya (O).
The vulture says: if he cries rain to-day, to-morrow who will
give fire that he takes to warm his body.
Lack of foresight.
99. N'gwaii k' qkoko inyem sije; inyem qzq węgogoam (O).
If I tell you that the fowl you gave me ran away you must
give me another to please me.
100. Igu anačq n' qetiti ísi ańwutiya n' abuba nti (O).
The louse that they look for in the middle of the head they
catch in front of the ear.
Finding a lost object at home after searching all the town for
it.

101. Ebwé Ezalo pal' qkoko Ezalo na n' akbo Ezalo (A).
The hawk of Isalo catches a fowl of Isalo and goes to the
cotton tree of Isalo.
102. Anańmačq n̄wuru jekulu n̄ke n̄wurugwolo, ańwuru (A).
One who wants to die goes to one who is dead and dies.
To a friend who begs of a poor man in misfortune.

103. Anarano ọka wāba futa n' ẹke daba (A).

If he doesn't know that the market is "laid flat" (that is, open)
he can go to market and lie down flat.

To people who don't know what given work entails.

104. Anáranó asa ịjile asa wé n' akba (A).

One who does not hear seven takes seven to put in a bag.

A person who states what he is going to do without
knowing what's going to happen.

105. Onye anqo ọka anemeye uzq, anàkwa akékbe (A).

The man who was not there, when they put the door, takes his
left hand to push.

Of a man who decides a palaver without knowing the
facts.

106. Ony' Íbò sị n' qbulu n' agwāliya nègu egéde, mwa ya at'
uku n' ẹkè (O).

An Ibo says if they said the dance was Agidi he would order
a waist from the market.

Of a man that is unprepared for his work. Agidi is a dance
that involves a good deal of stooping.

PRUDENCE.

107. Igetukulu nwainyime n' uku, n' aju: kẹd' ife qgamu
(A).

You stoop to look at a pregnant woman's waist and ask what
she will bear.

Wait and see.

108. Ata onubu ọnụ ve inu (A).

If a man eats bitter leaf his mouth is bitter.

109. Adańaba ọká,* alača oluma (O).

They don't roast corn and suck limes.

110. Akbokata onye ọkoka bwa, onye anakbolo amálu (A).

Speak of a certain person too much and the one they speak of
knows it.

* The ordinary tone is ọka.

111. Ewu na n' obwø anat' igu (O).

A goat in a boat does not eat palm leaf.

A sick person must diet himself.

112. Jili ƙififie jid' ƙegu oji, mwak' učiči abwa (A).

Ębul' ụzq ču ęwu oji n' onq, mak' učiči abwa n' amafuziya (O).

Make haste and drive the black goat in, because the night is coming and one will not see it.

113. Ifę mę ite, omę mili (A).

Ife mę ite, n' ya mę mili (O).

What happens to the pot happens to the water.

If a man kills a thief he kills himself too.

114. Ozù' nánqdò ęnęgwini, qtqbolo ; mwa mwadu amanqdo ęnęgwini ; qbwanaba (O).

The body stays while they are digging the grave and lies still ; but a man does not stay while they are digging the grave, he runs away.

Of a person who is ill treated.

115. Ábal' qji, qji akulu, mw' abalu mwade, qbwalu (A).

If they quarrel with the kola tree the kola tree stands still ; if they quarrel with a man he runs.

116. Eka onye ńwelu ainya, ęka osi af' ụzq (A).

Where a man has eyes, he passes to look at the road.

A man goes to see if anything happens in his wife's part of the house or where his son lives.

117. Onye čiyè siya : ęjina okwà' life, qk'b qta qko, otiwqneluye (A).

When a man's či tells him : don't take okwa to eat ; if he buys a pot it breaks it for him.

118. Qt' ákụ ; eñwäge mbanaka, nke qk'b n' qnụ afujuo ainya (A).

He chews nuts ; if he has none left in his hand the one in his mouth suffers much.

Be careful with a unique thing.

119. Okùnshi si naiya malu na fagaku nshi, mwa ya ẹkolo akbanshi bia (A).

If a witch doctor says he knows they are going to poison, he hangs his bag of medicine and comes.

120. Ase n' akba akba, ala n' ute; mw' akb gakba, ala n' ana (A).

They say if they arrange they sleep on a mat, if they don't arrange they sleep on the ground.

121. Onye ajuju adefu uzq (O).

One who asks can't miss the way.

122. Ila ola, iče úče.

When you sleep you take thought.

OBEDIENCE.

123. Nwa na ka ci nti qbqrqniwa (O).

The child that shuts its ears is not a child.

124. Onye afia atol' ato uylo na nti ciliye (A).

A man whom they send to market is advised till his ears are deaf.

125. Udene adaju okomwq (O).

A vulture does not refuse to be sent by the Mwq (presumably to eat corpses).

ADVICE (see also No. 2).

126. Akpà arato egede n' qnù (O).

Dumb man does not hold a drum in his mouth.

A man who has good advice will give it.

127. Abobo bwankiti natq ajoñu (O).

If a cricket is silent, it's making a big hole.

Of an evil doer who makes no reply to the advice of his family.

128. Olu onye zil' onwiya, onarakwa mware (A).

Ozi onye zili onwiye, adakwiya mwalo (O).

If a man sends himself on a message, he doesn't complain of not knowing.

A man who refuses advice says this.

129. Obuekezie, Ilo nwa, ękukwa n' ęk'b azú nɔnarevuzo (A).

Obuekezie, son of Ilo says : that last is not first.

If people refuse advice.

130. Apal' ozu nwa onye qzq, qdflka apa uku nkò (A).

If they take the corpse of another man's child, it's like carrying a bundle of wood.

To a man who questions the need of precautions.

131. Ofionoli si nya kwę na nnono vęvigalo, n' akwă diya n ikè ; asi nya lil' amwosu (O).

Ofionoli says : that the bird that is flying across has eggs inside it ; they say he has eaten witch medicine.

(a) Of unasked advice of a friend against whom there is a plot.

(b) Son refusing the advice of his father.

SLANDER.

132. Ona : a anarebu ębwę (A).

Shouting " Ah ! " does not kill a hawk.

Bad names don't kill.

133. Ebubo k' oiny' ụma (O).

Obo ka oinya mma (A).

Slander is worse than the wound of a knife.

134. Mbòbwá (ikbe) ka nsi ęle (A).

Ntano ka nsi ęle (O).

Backbiting is worse than poison.

135. Ekwonoba n' Qka sélé siduinye onye nanqo, ka ikbe bęboeya (A).

Ekwono, son of Oba of Oka says : if they give him one who is not there he can beat him in argument.

136. Nwannono akwa nenu oji ; čifo, nwdodafi nwuru (O).

A small bird cries on the top of a tree ; the son of a big man dies at dawn.

" WISE MEN."

137. Ejeki si nelo qgu ego nábo nlo nabó ego qdo nanqo (A).

Ejeki says : if they count six cowries in twenty places twice it is six cowries in forty places.

138. Okoye, Adenwuli, si na ife ji nniye n' af' Ibo bu na Ibo ękwęrq ife nniye ku, mwa nniye ękwęrq if' Ibo ku (O).

Okoye, son of Adenwuli, says : that what keeps his mother in the Ibo market is that the Ibo don't agree to what his mother says, and his mother doesn't agree to what the Ibo say.

GRATITUDE.

139. Qkoko anarečęzo onye ruloya qdo n' odumili (A).

Qkoko adazq onye kwoli qdo n' odumili (O).

The fowl does not forget the one who pulled out its tail in the wet season.

140. Adakada sele ugu : inebodum ite, ębu ka inęzim ęzi (A).

The dung beetle says to the hill : are you helping me to lift the pot or throwing me down ?

Adakada kpolo ugu, siya : qb' ibu kenakwum k' qbu ainyękbęli (O).

The dung beetle calls to the hill, saying : do you help me with my load or take it away from me ?

To a faithless friend.

141. Nwata toa nnaiya nęnu, qgqdq aiyqk'b oya ainya (A).

A child lifts the father up, and his cloth spoils his (the boy's) eyes.

142. Alačaba mwainya, ečęz' onye bul' akü (A).

They lick up the palm oil, but forget the man who cut the nut.

If a stranger trains a boy, then the boy forgets him when he grows up.

143. Ony' ęfio, sele nnaiya nay' ębuluya ęzq mutaiňwa ; nnaiya węsiya : nıwam, onye mutadęnegi ? (A).

A fool says to his father : he had a child before him ; the father says to him : my son, who is your father ?

Of an ungrateful son who won't help his father.

144. Ony' ęfio ámwa na nıwanniye bu ębia (A).

A fool does not know that his brother is a stranger.

Of a friend who entertains another who is badly treated.

145. Nwangwęle áma nniye (O).

A little lizard does not know its mother.

EXAGGERATION.

146. Ÿi ęluo agó bu nnè; mwa na okwère ńgupu bụ asì (A).
That a yam grows big is true, but that it can't be dug out is a lie.
147. Ababum enyi bụ ęzioku; mwa n' obutalia n' ụzq nkwasí (O).
That I have killed an elephant is true, but that I carried it on to the road is a lie.
148. Onye si : na mili ęzoká kwulu éziokù; mwa na obolu ozu n' ani bōkwasi (O).
He who says that too much rain falls tells the truth, but that rain dug up a dead body is a lie.

GETTING ONE'S DESERTS.

149. Agulu mélé akbànà զkoko, sie n' imi, si : ka xúne xúne di ęle, xùnè xùnè gadisidaga (A).
A bush cat takes fowl dropping and says: if a worthless thing is like that, what will a good thing be.
Ńsiléko mél' akpana' զkoko siye n' imi, de n' ile, si : ńnelíne diq, ńnelíne okęzi ya gadi (O).
150. Onye զkba ńpilisi nęgu nag' զgo; ase : զkwulu ifè onabwęgu (A).
A half footed man dances and fights and they say : see how he dances.
Unrecognized merit.
151. Efi si niyal' ógo ogò ńfeva gačudide ńtòt' etq, n' զbu niya bu anuńq (O).
The cow says she has reached an age when they can run after her for three mornings because she is a domestic animal.
A prophet has no honour.
152. Okwala abatobi, ęfio nfifio, oču ola (A).
A neighbour's cough if it does not attack one, keeps away sleep.
Of trouble for the benefit of another.
153. Qtegăka azu nya bal' ańwu, k' ogab' oji, mw' obwanorq (O).
For the long time that their backs have been hot in the sun, they should be black, but are not.
Of unrecognized merit in servants.

154. Dintá ajakutege, qjakulu ębwefa, naba (A).

If a hunter meets nothing he takes his gun and goes home.

Fruitless trouble.

155. Efi si naiya mòmwá sobe diñwéniya ; qolo nya dà n' ana, aiyamavubiye, amavube (A).

The cow says : that she follows her master on purpose ; if he falls down they won't pick him up or carry him.

Unappreciated work.

156. Okute neti' akú nagoiya qno, mw' qno na tata adagoiya (O).

The stone that breaks the palm nuts counts them with his mouth, but the mouth that chews them does not count them.

FALSE EXCUSES.

157. Onyala bujile umwaya, ose na umwaya bu ęboa (A).

A madman breaks his knife and says that now he has got two.

If a man spoils anything, his explanations are usually false.

158. Egù qgboma nătolo efi, učiči ękwoliya n' azu (O).

The cow fears the witch, but at night he rides on her back.

DELAYS.

159. Ije di mbu ádèli qgo (O).

Going in a hurry does not eat (*i.e.*, prevent) fighting.

If you stop a person in a hurry.

160. Asi k' ęwé'l' učiči oku onye qeo maka či ofo (O).

People say take the night for a murderer palaver, because day comes.

Hang him at once.

161. Abwësi sieli ñwunniye : nyësi ite qsiso, mwaka na či qmekwé jiri, ńbefa ębuqčo (A).

The black ant said to his wife, cook quickly for fear night comes, when our people commit murder.

CARRYING OUT ONE'S PLANS.

162. Qkba nko anarakba abwala, qkba abwala, ísi abaiya oifia (A).

A man who collects wood does not gather abwala, *i.e.*, hairy seed. If he collects abwala his head goes inside the bush.

He hides himself.

163. Onye Mwolo sele n' ęka máke čimbo, ek' anabul' uma (A).

A Mwolo man says that the calabash is sucked where the knife cuts.

This refers to the native method of bleeding, and is used of a person who gets what he wants without trouble.

164. Abu mbudo, ukwę adadi զլ զկուկու (O).

I sing a song, the chorus is not difficult.

165. Akbata nko ejí eši udene ; ewelisie akbānakuku.

Wood is collected to cook a vulture, they take it to cook a green pigeon. .

166. Oši ngó anaralaca nku akiya (A).

He may try but he can't lick his elbow.

167. Ania n̄w̄ite, obu oinya զko.

Neglect a small pot and it puts the fire out.

(a) a stitch in time saves nine.

(b) a man can sometimes do more than people expect of him.

168. Adele mbwada nakpá n' oifia.

They don't sell the duiker walking in the bush.

A bird in the hand is worth two in the bush.

169. Atolo si, na fad' ebq mulu n̄wa ; զզ ganagànà bul' ofu (A).

The sheep says they two get the child ; but the shaking sickness is what takes it.

A bird in the hand is worth two in the bush.

170. Ezì nq n' iduma, m' qpočaro ; qnaba, si nya pota, ji aguliya (O).

A pig in a trap can't get out, but it says that when it comes out its yams will be finished.

If a man in trouble talks of his plans.

“ DO IN ROME AS ROME DOES.”

171. Nko di bém̄bà negele mbà ite (A).

Wood in the town cooks the pot in the town.

172. Ony' qfo aratōta qkokq n' onq (O).
 A new man does not pick up a fowl in the house.
173. Ony' qfo anarekwe egwu (A).
 Ony' qfo edekwe abo (O).
 A new man does not sing a song.

EXAMPLE AND REPUTATION.

174. Onye sobe ori, ozubè ori (O).
 Who follows a thief learns to steal.
175. Onye zul' qgboma n' ôtu efi, qeq ga gi (O).
 Who meets a witch where the cows meet, what are they looking for there?
 If a thief says he has seen thieves at night.
176. Enwe fu ka ibeya namwa, qmwaba.
 A monkey sees its fellow jump and jumps too.
177. Ewu n' qbwiya näye atigu (O).
 The goat and its companions eat palm leaves.
178. Ofu nkpolaka lota mwanu ozu qra nine (A).
 One finger dipped in oil reaches everyone.
179. Gi bu nwannono, ifebene, gevü akb bal' eso (A).
 You, bird, fly and perch. You will fly and perch on the bird lime.
 To a boy who begins to steal.
180. Oke nabwa mbałqwe, amwara n' akbo obiye di n' ani (A).
 A rat runs on the frame of a house and does not know that its chest is on the ground.
 That is, that it may fall. A thief goes to steal a goat and is not caught, but people know what he is.

CONTENTMENT.

181. Ozu adañwuru, neçelo ulę (O).
 A corpse doesn't die and remember rotting.
 A man who has had many palavers and says I don't care.

182. Udene sele ńwunneya nime; qđjmwa; obulu mw' ońwuru, vělie ńwa; mw' qbulu n' omw' qđere, věkulu (A).

A vulture tells his wife that she will have a child, all right : If she has a dead child they eat it but if it's alive they carry it.

183. Ngwélé si nęnu dà n' ani, to ainya mwadu, ńfɔrɔ, osi : k' ya ja ońwiya mwa mad' ajaziya (O).

A lizard falls down from above, looks for a man and sees none ; he says he will praise himself if no one else praises him.

184. Elibe ofibo, ečęz' obul' akü (O).

When they eat palm oil they forget who cut the palm nut.

IGNORANCE.

185. Mwale nęv' üzq na onarékbe azü (A).

Mwazedim nębu üzq nqđ' ikbazu (O).

Regret is in front and not behind.

I don't know is the beginning and not the end.

186. Obodi j' ísí eti mwq, mw' amarq (O).

Ignoramus knocked his head against the Mwq and did not know.

187. Obodi amwara naiya na mwq neli eli n' qko (A).

Ignoramus didn't know that he and Mwq ate from one pot.

If a man puts on a mask to flog his people, and they complain to him on his return not knowing that he was the master.

PROMISES AND GIFTS.

188. Emęsie ka nzeči, nákq nti qkq (A).

Emęsia ka ńgwaii nákq nti qkq (O).

When I finish let me tell you, that scratches the ear.

Of an unfulfilled promise.

189. Okđkbolo k' agwalu k' ękenya ńwunye ; osi k' qbulu ta, bul' eči (O).

A bachelor whom they tell that they are giving him a wife says let it be to-day or to-morrow.

For a delayed gift.

190. Ony' isi k' ębunyęlu nni, qledainyaka, tiny' aka n' ofe, tię nkpu, si: nni lulu, nabw' ony' isi, djnka ndi ful' uzq qlibu' onweva na nni (O).

A blind man to whom they give food takes his hand and rubs it and puts his hand in the soup and shouts and says: food comes to the blind man. Those who see the road have killed themselves with eating food.

Non-appreciation of a gift.

191. Obosi apu oruku, mw' orūku ato Obosi n' ainya (O).

Obosi can't get a shilling, but a shilling isn't much in his eyes (when he gets it).

To a beggar who complains of a gift.

192. Elebęlu nwa qkoko, k' ătoba ainya utoya (A).

Chickens are not sold for people to watch their growth (when they have sold them).

You don't expect presents to be returned.

193. Enwe si qdiyanammwa nya bulu qmugwq* jebe okb alili (A).

A monkey says it is well that I go out as soon as I have borne a child to collect food.

Of a man who is working on his farm before the usual time to one who asks why he is working.

RUNNING RISKS.

194. Ejiri ife anabwa na nti abwa n' ainya ; abwaiya n' ainya, ainy' akbqro.

They never take what they scratch the ear with to scrape the eye, if they scrape the eyes the eyes are spoilt.

Don't play with a dangerous thing.

195. Anaratunye akibì n' ụkwù (A).

They don't show the size of elephantiasis by the legs.

When a child is playing with a dangerous thing.

EXTRAVAGANCE.

196. Nwata nwe oru jì ; osí nà nya n' oru obqsi gali (O).

A small boy has twenty yams and says he will eat for twenty days.

A boy who has had no trouble proposes to spend his money on title.

* Qmugwq probably means discharge, lochia.

197. Ejir' iwe q̄i qlu ji, ewel̄eliya (A).

They are not angry at planting yams and eating them.

PRETENCE OF RICHES.

198. Nwofi si ijiji : inębę nanni ; munai iñwelu (O).

A yaws child says to the fly : you sit on my food ; are we sharing it.

Of a poor man who pretends to be rich.

199. Onye obiam liju afq, qsi nya asaka nnaiya (A).

A poor man fills his belly and says he is as rich as his father.

A poor man who pretends to be rich.

200. Onye n̄elurq k' éze adási buenye k' ebul' éze (O).

One who is not as great as a king does not say kill him as they kill a king.

Those who want to imitate rich people.

MURDER WILL OUT.

201. Onye ekbołu nkpmwq, očil' uče n' aka (O).

One who has committed a crime has always care in his hand.

If a man has committed a murder his action is said to be Nkpmwo ; he is always anxious.

202. Anam abwal' oku, ji učiči weni nniye tečiye, mak' oku qnuliye čifo ndi n̄we n̄wa ju ase n̄wafa (O).

I run from palaver and choose the night to bury my mother and rub her grave, because palaver troubles him (me) ; at dawn those who have a child ask for their child.

A man who runs from palaver will be caught.

203. Ani tu ęlęmbala, aput' qnu (O).

The earth uncovers a sherd and it comes out.

Lying will be discovered.

204. Qsosq n̄esu qwu, mw' aji ękw̄rama (A).

The goat sweats but the hair covers it.

Murder will be discovered.

STRENGTH.

205. Akpili adag' qkpa (O).

A cock's throat is not exhausted.

206. Ojēbe tata, okwudo onye nya (A).

He goes to-day and catches a man of yesterday.

207. Onye abwara inbwá, bu ndò, qnoba qgo, bu qinwu ? (A).

He who does not go to wrestle which is life, would he go to fight which is death ?

A man who can't do small things can't do big things.

MISFORTUNE.

208. Onye iviè nàdáko ndákò ndákò, butul' akù, qdà kulu na mpoto qede (A).

An unlucky man falls and falls and falls ; when he cuts a palm nut he falls and lands on a koko yam leaf.

209. Ebunu si : na mbwè ffè ji mèbeye bu mbwè ya tqlofa afia izizi ; fazotaleya ebwagada mpu ; ya tqfa qzó nkeboa, azutalofaya amuibi (A).

The ram says : his first misfortune was when he told them to go to the market and they brought him a crooked horn ; he sent them a second time and they brought him elephantiasis.

210. Óru afulu ka ejí akakbolo qgo eni ibeya ; qsi n' obqsi nkeya qbul' ujqm (A).

A slave sees them take an old hoe to bury one of his fellows ; he says that on his day they will take a new one.

People who laugh at misfortune.

211. Éze no n' ibeya nwuru, qkbq n' ubu.

If a chief hears that his fellow is dead he shrugs his shoulders.

212. Onye si n' unkpumma ol' oku, asér' asi ; onye si n' obwa nkiti asér' asi.

He who says that a stone talks is not a liar ; he who says it does not talk is also not a liar.

When an accident is prevented.

QUARRELS.

213. Ólubulu neli onwiya (O).

Olobulu (? lizard) eats himself.

Warning one friend against another.

214. Etūfurōm otañwata sqoliye čqba (A).

I never lost a boy's bow and followed him to find it.

If a boy accuses a man of stealing his property.

215. Nwofi si n' ikbe amarq nniye, m' qmarq nniya ; na nniya akqgu nni k' oge ju afq, nniye jibepu nkbilikbi ji, sikoli eči, mak' ago bia (O).

A boy with yaws says it is not the fault of his mother nor his father ; his father gives him food enough to fill his belly and his mother cuts half a yam to keep for his food to-morrow because hunger comes.

If two brothers have a quarrel, the arbitrators can say this, meaning ; don't go into details.

216. Anę ji qnū ofu onye èkè óku.

Adana qnū ofu onye ara olk.

Don't hear one man's mouth to settle the palaver.

Hear both sides.

217. Nkjta na ñwanniye lqvolq ; qdika qz' aderqfa n' qno (A).

If a dog and his brother play, it is as though there were no teeth in their mouths.

If relatives have a quarrel.

218. Dibia bwafie, osi oweleq ná (A).

If a doctor is mistaken he leaves by the back of the house.

If friends have a quarrel the innocent one can say this.

219. Onye oku enw' oiyi (O).

Quarrelsome has no friend.

220. Ngwélé si ñwanniye ka fawele isibalia, na ife qnu kwulu qnajoka (A).

The house lizard says to his brother let us talk by head shaking because what the mouth says is always bad.

Let us give up quarrelling.

221. Qkba but' nši qčq obilulo (A).

The feet that carry dung find grass.

If two people quarrel and one asks for the other for help in trouble.

222. Anaremerege azú, di na ñwunye abulu ñwanne (A).
 It does not take long, husband and wife are brother and sister.
 Husband and wife soon settle a quarrel.
223. Diai, ainyi gakwó aka geli ẹniwe, agel' isi ẹniwe biakwono aka (O).
 Friends, shall we wash our hands before eating monkey, or shall we eat monkey's head and just wash our hands ?
 Is the settlement of the quarrel to be final ?
224. Íkè gu oke ẹfi, ogorompu ye ainya (A).
 If an old bullock is tired it bends its horn and closes its eyes.
- WRONGDOING.
225. Ečetelé nči alo, ọta (A).
 If they remind the bush rat of biting, it bites.
226. Ite ware, ite di n' ẹké (A).
 A pot breaks and there is a pot in the market.
 A prisoner must be punished but the damage can be repaired.
227. Agedolum ana, uyolo ísí akú n' ăka ; onye mĕbie ani, ñkpolakú adàbweya (A).
 He keeps the law and catches a head of palm nuts in his hand ; if a man breaks the law one nut falls and kills him.
228. Emesia ƙà' qnú kulu nđo ęku qmwa (A).
 After a man has spoken ill he speaks well.
 A wrongdoer begs for mercy at last.
229. Agadinwaiyi dà ndada nabó, agđa ife ڦbu n' qliba qnú.
 If an old woman falls twice, they count what she has in her basket.
230. Oinya ná, apoya adanà (O).
 The wound disappears but its scar does not.
 Punishment does not undo a murder.
231. Qboro ękpé ñwa j'ite wa, k' ęjí ajuya (O).
 It is not when a child breaks a pot that they ask questions.
 Of a first offence.

232. Akukwọ ogede naiwoli n' ọtòtó, qmago k' aiasi sidi (O).
The banana leaf is glad in the morning, but does not know what the evening will be like.
233. Etiwa ite, bakuta iyi azu (O).
The pot is broken and one turns one's back to the waterside.
234. Onye efio bu anu, obu ofeke yali (A).
A fool kills an animal ; he is a fool who wonders.

SNEEZING.

235. Nkpqm qnụ k' anakp̄ arq̄ ẹdèbu arq̄ (O).
Calling me bad names, as they call the year, doesn't kill the year.
236. Qnabo akà anagab ụzq̄, abo ikpel'oifia (O).
If they give a date for clearing the road they only brush the side of the bush.
237. Azo aká ademwa nkwokwoba (O).
The back of the hand is not good for the inside of the fist.
Calling for an ill purpose can't affect me.
[A sneeze is supposed to be an answer.]
238. Ozi anarébu okp̄ (A).
Ozi adébu okp̄ (O).
A message does not kill the messenger.
239. Ekuléku anarébu díbia (A).
Calling does not kill the doctor.
240. Ogugu yezé, mbwolqgu ẹsélué ísíye (A).
Onunu jie ibo, nkpolqgugu ẹsé'l' ísíye (O).
A hole falls in, the roots move their heads out of the way.
241. Ainya adafu nti (O).
The eyes don't see the ears.
242. Akà nagebu n̄gu ; ísí anawa ainyike (O).
They fix a day to cut n̄gu ; the axe's head aches.

243. Uzéle bu éze (O).

Sneezing is king.

Everyone salutes the sneezer and he salutes everyone.

244. Uyéle bu éze (O).

Yawning is king.

Everyone salutes him and he salutes everyone.

PATIENCE.

245. Itéñkba' bid' aka n' obu, n' akú gaiča (A).

The oil pot puts its hand on its heart, and the palm nut gets ripe.

246. Onye n' adér' uču adalotă ji (O).

A man who is not persevering does not eat yams.

A man who is well off is not a thief.

247. Nwaiyó bu ije (A).

Slow is the journey.

Slow and sure.

248. Onye avale qgalainya, qtag' ose, qta oji (A).

One who is near a rich man, if he doesn't chew pepper will chew kola.

249. Onye nača qba azú, adabu obwenye (O).

He who washes the king's back can't be poor.

A master will treat a servant well if he is patient.

250. Afiamala se nwiya : dikwa ndidi ; n' ifé n' aro qko k' ajul' oyi (A).

The louse says to its child : be patient, what is hot gets cold.

MARRIAGE.

251. Ite ware, ite di n' Eke (A).

If a pot is broken there is a pot in the Eke market.

A man says this to a quarrelsome wife.

There are as good fish in the sea as ever came out of it.

252. Onye Abwene si: n̄wainye t̄ekwesi ofe, obwonariya, ono avuliyambēku (A).
 A man of Abweni says: if a woman cooks soup and it boils before she is ready she can take her mouth and blow it.
 What a husband says to a quarrelsome wife.
253. N̄wa qmugwq̄ sili na mbwè čiye ji m̄ebiya ifè, bu mbwè ejikute mili izizi aganaiya nyenye n' isí gafue n' ana (A).
 A small baby said when its Či did him wrong was when they brought water first to give him, and pass round his head and pour on the ground.
 That is if a man's wife and children die.
254. Ak áfu isí, m' iya laruna ola (A).
 Ak' áf' isí, m' olaru (O).
 If the hand does not see the head it can't sleep.
 A wife waits on her husband's pleasure.
255. Uma qku ad̄eme qbele, ji (O).
 A cooking knife has no pity on the yam.
 A woman tries to get all she can from a man.
256. Fa ji qkà lat' qkoko (O).
 They take corn to catch a fowl.
 They pay money for a wife.
257. If' qsiso bu qgù.
 Love of a person is medicine.
 A man has one favourite wife and beats the others.
258. Eb̄e akpokp̄o qd̄eme qn̄wene (O).
 Pity for the skin does not touch the heart of the leather worker.
 A bad wife is not sorry for her husband.
259. Qsq̄ nabor' qsq̄, okboro bwakqkud' aka n' ala (O).
 Running is not running, if a woman runs with her hands holding her breasts.
 If a man marries with borrowed money.
260. Kulu mili izizi, kute alogolo (A).
 Ekue na mili izizi, ekut' alolo (O).
 If you take the first water you take dirt.
 To encourage a man to marry again if his first wife dies or is a bad one.

261. Okporo bu ụnq (A).

Woman is the house.

You can't have a real home without a woman.

262. Anaresi čuo ite węle lębe n' afia (A).

Fadamaču ite, ęweliya gele n' afia (O).

You don't use a pot and take it to sell in the market.

To a wife who wants to leave her husband.

263. Ifitewu anaréli nkpolga (A).

A she-goat does not eat when she is dragged away.

Of a woman who leaves her first husband and is worse off than before.

264. Akba qfó an' ainya n' obi.

A new bag is seen on the chest.

A new wife can do as she pleases.

265. Enyi bu uku nkó, ęka onye idolo, onye qtoraiya (A).

A friend is a lump of firewood ; when he is heavy one throws him down.

When a husband turns out a bad wife.

266. Ojelu be qgalainya, qtage ose, qta qji (A).

If one goes to the house of a rich man if one does not chew pepper one chews kola.

267. Ojé b' okenye, egwu imi, qgwe qno (O).

If one goes to a big man, if one does not shake one's nose one moves one's mouth.

One gets either snuff or kola, said of a woman who gets a bad but rich husband.

268. Ani nwoke adero, nwainye neli nru (A).

” ” ” ” ” neli nru anu (O).

In the land of no man woman eats the gift of honour.

Of a woman who neglects her husband.

269. Dibia liju' afq, qpala akbaya dobuge azu (A).

The doctor fills his belly and carries his bag behind him.

Dibia liju' afq, agota nkpologu (O).

The doctor fills his belly and pulls out splinters.

Of a woman with an old husband who wants to leave him and go to a man with money.

270. Nwa ajuju anarefu ezi.

A child asks and does not miss the road.

Make enquiries about a woman that you want to marry.

271. Anaret' uče k' afufu si ebu, iwéle liju afó.

Don't think that trouble comes and kills, and you get food to fill your belly.

272. Edetu uke eliju afó (O).

You must not think of ill fortune when you want to fill your belly.

For a widow who won't be married.

273. Akbata nko ; oinwug' qko ; apagareya n' oifia, ek' akbataleya (A).

They collect firewood and it does not light ; they take it back to the bush where they collected it.

Of a bad wife.

274. Nwoke eeba oku, qnoba nwainye ; mwa oku govaya ago, qnoba eboa (A).

If a man wants palaver he marries a wife ; if palaver is hungry for him he marries two.

PROMISING INFORMATION.

275. Nwannem, agwagomi, kaingwaii abor' ofu (A).

My brother, I have told you and let me tell you are not the same thing.

276. Oiyim, kaingwaii n' qso diče, ganagànà diče (O).

My friend, I tell you running and shaking yourself are different.

277. Ife di bę nwa na nwamwe (O).

What is in the house of the child belongs to the child.

INNOCENCE.

278. Onye nemerø ife iyi adaño akbala egu (O).

Who has not sworn does not fear thunder.

279. Onye nelir' ejuna, onarekpofu nkilikoya (A).

Onye nelir' ejuna adainya igogolie (O).

He who has not eaten snail does not carry its shell.

280. Enyi mè ife, ụma ębu enyi ; mw' enyi ęmęg' ife, nídò abulu nkeya.

An elephant does something and a knife kills him ; an elephant does nothing ; his life is his own.

CHIEFTAINSHIP.

281. Obu anarabwa aka (A).

The obu (men's house) has not empty hands.

There is a chief to every town.

282. Abum ísí aka ; ísí aka áde n' aka, aka abwa ivilívi (O).

I am the thumb ; if there is no thumb, the hand turns round.

If there is no chief the country suffers.

283. Obęlani, mbęku čil' qzq (O).

In a small country the tortoise makes qzq title.

FRIENDSHIP.

284. Oiyi bu oiyi nワqbara na nkita (O).

Friends are friends, like cat and dog.

285. Aiyaram ękwélé na muku nwa n' okba, węzaba ęnwęre nwa (A).

I don't agree to carry my child on my foot. I answer there is no child.

When someone asks a friend to do work for him.

286. Abialum aza onq bial' qčočo (A).

Čalum za onq bu qčočo (O).

I came to sweep the house is a chuck out.

You don't order a friend about in his house.

287. Ƚsísi nワq' afa, k' oiyi nedudaba oiyi (O).

A tree gets a name ; a friend takes his friend to it.

A friend helps a friend.

288. Qbu nak' Ƚkà nęgębu, Abwaja ná ; mwa Ƚk' Ƚkà, ebu Abwaja (O).

If they give notice when they are going to kill, the Abwaja people run away ; if they don't give notice, they kill the Abwaja people.

Said by a friend who comes to see another without notice.

289. Nne na nwaiya anarama qko el' ife (A).

Mother and child don't light a lamp to eat.

Nwanne na nwanne adamu ukpe qli nni (O).

Brother and sister don't light a lamp to eat.

Friends don't fear each other.

290. Ifuainya mbwada kad' orue (O).

Seeing duiker pleases the hunter.

It's better to see and not kill, than not see at all.

When friends meet after a long absence, and the host has no food.

PRIDE.

291. Ikbakba si na ka mwa qkoko gasqanariya, na bwa nk' ogili n' qfe.

The ikbakba* says : it's better that the fowl should be sweeter than he, and melt in the soup like ogili.

292. Ezi si na qlugo kaya gemebi akwa, mwa na nea nwel' fke isučapia.

Blood says : I am able to spoil cloth, but soap can wash away.

293. Mwāun futa, obodi abwal' qso.

Masks come out and fools run away.

When there is work to do, a lazy boaster runs.

294. Ana nwoke nadero nwainye nere nku (A).

Ani mwadu nadero, mbeku cil' qzo (O).

Land of no man ; a woman makes palm wine.

Land of no man ; tortoise takes title.

Of a boasting stranger.

295. Nwannono si n' ana be na mpu ; eka qnokwa, k' ono (A).

A small bird flies up from the ground and perches on an ant heap, where it stops there let it remain.

Of a boaster who has made some titles.

* A small bird.

296. Amačam if' owa, kolo ji n' obo qkba, kwę n' afonu (A)
 Who knows the things of this world, plants yams under his
 feet, and ties them to his beard.
297. Nwannono lijuo afq, osi čiye kuliye (A).
 If a small bird fills its belly it tells its či to carry it.
 Of a boaster.
298. Áfu oruku aṭo afunainya (A).
 One who can't get a shilling is not of much account.
 A big man speaking of a boaster.

HOME.

299. Bonye bu bonye (O).
 My house is my house.
 There's no place like home.
300. Arụ nnęgu čebelu n̄waiya.
 The body of the she-goat guards its child.
 If a man has many children, some go abroad ; a married
 girl may say she wants to go home, for her own country
 is best.
301. Ife n̄wa kasو nne kali nna.
 A child pleases the mother more than the father.
302. Qsq n̄dò.anaragu fkè.
 Running for life does not exhaust your strength.
 A man never tires of trying to save his child.

INDECISION.

303. Qdum qdębu ugu anu (O).
 A lion never kills half an animal.
304. Anareji uče nabq alo ji.
 One does not think twice about planting yams.
 If a man is hesitating about marrying.
305. Anarači qkba nabq ḥne ogwe.
 No one takes two legs to step over an obstacle.
 One thing at a time.

306. Uče nabø anarékwe onye oiya ęli ife odøgeli.

Two ideas don't allow the sick man to eat the things that he keeps (?)

307. Uče nabø ędékwe okumu ęli jibwiya.

Two ideas don't allow the sick man to eat the yams from his farm.

FORBIDDEN FOODS.

308. Okpanäm sql' ębunu li atulü.

Okpanam forbids rams, but eats sheep.

309. Enugu ęmekoęme oli anu sql' ęniwe.

Hill country, famous land, eats meat (of man) but forbids monkey.

GREED.

310. Ili obęle ilie nnęku (A).

Olie nkęntà olie nkuku (O).

He eats the small one's, does he eat the big one's ?

That is, the elder brother who takes his own share and wants to take his brothers' shares.

IMPORTUNITY.

311. Ukúvú jo ifè, qnụ anaręllyा (A).

Ukúvù ju ifè na qnụ adęllye (O).

If the shoulder refuses a thing, the mouth does not eat it.

When a man begs a second time.

312. Qsu akụ, oji qkoko ęzul' íkè (A).

When one pounds palm nuts he drives fowls away for a change.

A man always begging for favours.

313. Nwa ęgu bua ikpélé n' ani qnolo nneya ala (A).

A kid puts its knees on the ground to suck its mother's milk.

A man who knows how to beg gets what he wants.

DEATH.

314. Dibia nagwq otolo, odebel' afwiya n' osq (O).
A doctor who cures otolo keeps his stomach in another place.
315. Qinwu anarakba óke (A).
Death cannot make a boundary.
316. Qinwu adado qbwq (O).
Death does not fire a gun.
317. Qinwu ato egu (O).
Death has no fear.
318. Qinwu qbu qgo abia (O).
Death does not fight when he comes.
319. Azi nainwuli n'òtóto, onye gbalo añasi afa (O).
A child is glad in the morning, can he divine for night.
A man does not know when he will die.
320. Ačala inwuru, ačala pučie.
Elephant grass dies ; elephant grass grows up.
People killed in war.

LET SLEEPING DOGS LIE.

321. Atolo si naya amwara bwal' qsq mwa qbuteluye, nya awoba awoba (A).
A sheep says she doesn't know how to run ; when they carry her she jumps and jumps.
A quiet man when roused may be dangerous.
322. Etikq nyaka qzi enya qk' aro (O).
Constant flogging helps to give strength.
A poor man may become dangerous.
323. Qnu onye alo, k'ânano ofu ife qjí akpoya (O).
From the mouth of an evil doer, let them hear one thing to take him to prison with.
You must hear a prisoner.

324. Akwà nęzurq uku, anareqetu nwa (A).

Akwà elurq n' uku, odanetu nwa (O).

If the cloth does not suffice for the father's waist, it doesn't knock the child down.

Wait for the trial of an accused person.

DEBT.

325. Ife onye ji n' aka k' qji anu qgo (O).

What is in a man's hand let him take it to fight.

A man pays with anything that he can.

326. Ezil' ego ku onye ugwo ; onye ugwo na, onye ji ugwo ejilili kwq ugwo (O).

Money is borrowed to pay a debt ; the creditor goes, but the debtor still owes the money.

CHILDREN SUFFERING FOR PARENTS.

327. Qkwá n'isí, okubu qčělo (A).

If it misses the head the shoulder waits.

328. Qinwu bulu nnoke, anarekwe umwaya as' ainya (A).

Death kills a big rat, and does not let the children open their eyes.

329. Amuta nwa n' aborq nwa, qjiliye bo ife naiya némé' alo (A).

When a man gets a child which is not a child (that is not clever) they take it to pay back the father's misdeeds.

330. Nwa qřiginne, bqba ife qmęlu nnaiya ; ife qmęlu nnaiya qmęye (A).

If a child is not big they take him for what his father did ; what his father did is done to him.

IF A WEAK MAN TRIES TO EXERT AUTHORITY.

331. Qdikqđi bo a mba ; qdikqđi apu kuliye (O).

He who does not tire goes to wrestle ; a tireless man comes out and stands up with him.

332. Nwanza ni n' ana fenyili bę n' qdodo igu ; ikuku bueya bunye ęnu budeye n' ana nwanza si ikuku naiya nę nnękwonneya na nękwę nnaiya.

Nwanza* flies up from the ground and stops on the end of a palm leaf ; the wind lifts it up and drops it down ; the bird says to the wind, he was in charge of his mother and in charge of his father.

GOOD FORTUNE.

333. Qbwę onye kpanari onye na nku, osi nia bata n' ajoifia (O).

One companion gets more wood than another. They say he goes to the bad bush.

334. Mbwada dal'ibi abugwolu ofa' dinta (A).

The buck with elephantiasis is a piece of luck for the hunter.

335. Okătă qbıta anakpa ăkwà mwę (O).

Sudden misfortune weaves cloth (for burial).

INCOMPETENCE.

336. Obial' izu, amwag' ifę kulu (A).

He comes to a meeting and doesn't know what they are talking about.

337. Akwę n' azu mwà qkba anăkbum n' ani ; rapum, ka njili qkbam jębe (A).

I am carried on someone's back but my foot reaches the ground ; let me go that I may take my feet and walk.

338. Okenye j'ōku, m'ōku ; qnq n'onq akeyama (O).

Great man goes to a case and says nothing ; he who stays at home is better.

TASTES.

339. Mwadu ędeji akeya arainyęlu ibie oiyi (O).

A man does not take his hand to choose a friend for another.

* A small bird.

340. Onye neli nni, k'qnagu.

If a man eats something (it is) that he's hungry.
Everyone is not alike.

MISCELLANEOUS.

341. Agadi ádakánka n' egwu omalo eté (O).

An old man is not too old for a dance he has learnt.

342. Osa gu onye n' qno, òrò (O).

If a man has no answer to make he can hang.

343. Agadiñwaiyi nabw'qso qnugu, qčo ífè n' ife načuya (O).

If an old woman runs up a hill, she is running after something
or something is running after her.
When they ask a traveller why he comes.

344. Bokbampa alo gbafolu di fkè (A).

Cunning kills the strong man.

345. Nčiči se : na nku ya bèle anaraču eču (A).

The rodent ulcer says : the palm tree that it cuts never fails.
A man doesn't upset arrangements.

346. Onye oku vqolumvq n'qno, neji oruku apqtiya.

A man whose word stays long in his mouth can get a shilling to
take it out.
One who refuses to explain a quarrel and settle it.

347. Ágò nokatalo, kpočie nti, si na ifunainya ka qno na nti
mwa (A).

The leopard hears too much and shuts its ears. It says: seeing
is better than hearing.
If a man has no ears he is not deceived.

348. Qli qgu ana, neli ogu qkþo (A).

A man who eats 20 plots of ground has eaten 20 fists.
A man who claims much has many quarrels.

349. Ejune j'ile qmwa ago n'ógu (A).

A snail takes a good tongue to pass over a splinter.

350. Ogu ɛjune adabwa mmē (O).

The shell of the snail has no blood.

Asking a stranger to leave a country alone.

351. Ọku neli mbwani ; mbwani načo ísí ajuani n'ísi esu (O).

Fire catches underground ; under the surface the ground looks for the head of a bad snake and the head of a millipede.

The white man has taken the black man's country, when no one expected it.

352. Ǹwa nnaya zilolo ori, nàbwa na mbó.

A child sent by his father to steal, knocks at the door.

One who fears nothing will ask for anything.

353. Afqm zim olo (A).

Afqm zim ori (O).

Hunger sends me thieving.

354. Iwe bu álo (A).

Iwe bu nsq (O).

Anger brings the forbidden thing

An angry man doesn't care what he does.

355. Omakam ife ; k'asiya lača nkpili akiya ; olure qno (O).

He knows much, let them tell him to lick his elbow and the mouth does not reach.

Of a man who visits his father-in-law, but can't pay for his wife

356. Ǹwoke ony' Ukbo si : rapu ife, k'okwolo, k'okwo ; n'onye qnɛče, k'qnɛče (O).

A man of Ukbo says : leave the thing alone, let it wait, and who waits for it, let him wait.

A servant says this to one who can't deliver a message.

357. Qnqdo nagu ńgwéle, m'qdodo ékwéreya qnqdò.

To sit down is the lizard's desire, but its tail prevents it from sitting.

358. Adaka ɿlil' ɻnu, abid' ɿlil' ɻnu, amal'onye qgqdq di n'ukwe.

Adaka climbs and ape climbs, and they know whom the loin cloth fits.

If too many people argue they must have some test to decide.

359. ɿjuju tækaka, abweliya ofiq (A)

Ujuju tækaka; abainye oyq (O).

Ojuju is too far, snap your fingers.

Sour grapes.

360. Qburq j' ɿg' Itu n' ejerq, n'qla (O).

It is not a question of going to the battle of Itu or not going ; it's sleepiness.

Of a forgetful man.

361. Oke neli onye, nafwiya.

When a rat gnaws some one, it blows him.

Flattery.

362. Apal'ozu, azačala onq.

When the body is carried out, the house is swept out.

A reply to threats.

363. Aso nwata bu qvivi, amu qsq luya (O).

They tell the child to whistle and it wants to laugh.

Shyness.

364. Di bu ɿlili, mwa nwunye bu ɿgugu ; elili tibelu, ɿgugu abatq (O).

The husband is the bond, the wife is the bundle ; if the bond is cut, the bundle lies open.

When two people have a private arrangement and quarrel others hear of it.

365. Abù onye jiso okqlqbia, ka oji alo ji (O).

The song a man knows as a young man he can take to work yams.

366. Ony' ibi nekučal' ola, abatobi, si n' ola agara n' ainya (O).

An elephantiasis patient snores, and neighbours say that sleep does not come to their eyes.

367. Ọko si na orái ba n' onq.

If fire comes from the Orai it goes through the house.

Orai is the big medicine ; this means that if the brother of a witch dies the witch has killed him.

368. Dinta amwana mbwada bu qbà (A).

The hunter does not know that the duiker is a doctor.

That is to say a man does not know the power of his opponents.

369. Díibia anarabia mwa ẹkuroiya ẹku (A).

Díibia adapóta onwiye, mwa akpwiya (O).

A doctor does not come out of himself if they don't call him.

He might be accused of poisoning if he did.

370. Onyala si ẹkwe nèku, ej' isi esu (O).

A madman says : the drums are sounding and they take his head to knock them.

For a man who refuses to go into court with his opponents.

371. Mbwafu okókbolo, radaña ọkwà, ofu ite na ofu ọko (A).

The flitting of a bachelor, what's it like ? One cooking pot and one soup pot.

372. Atoa ọgù qbul' iyì (O).

If you put poison down it is medicine.

373. Atani si nwunye : bokwanum ẹgu : k'ya nq n'onq ; maka yapu, qbq imamaziya (O).

The bush rat says to his wife : you must dash him for his dancing so that he may stay at home because if he goes to the dancing place, she won't recognize him.

374. Ebwé fulu nwa ọkoko, ọcufu, buluya ; nwókoko bę nniye bę nnaiya, si : naiya nakbę nkpu k'ora nol' onuya, n'qbqrq na ife jiye gareya (A).

The hawk sees a chicken and catches it, and carries it off ; the chicken cries to its mother and its father ; it says it cries that people may hear its voice, not because the thing that catches it will leave it.

375. Eyi sélé : ẹkwale ẹkaya no, okbaka si wélu gbo wataleya (A).

The rat says : look where he was ; the oil seed broke and bit him.

Proving an alibi.

376. Akbi si naïya bò qfunainya na nnaiya iyì (A).

The scorpion says that he is a proof that his father is medicine.

If one denies and another proves his ability to do a certain thing.

377. Anam ẹnègi ainya, k'isi ẹgu nèn' obu.

I look at you as the skull of a goat looks at the obu.

When they are sharing out meat and a man asks the divider if he has got his portion.

378. Ikbakpa si na obwo onye naçoya ăkwà.

The Ikbakpa says that its companions take off its cloth.

379. Onye atogo ago ẹgu, onuye qraka onu-efi.

If a man does not fear a leopard, his neck is as thick as a cow's.

380. Qdqguma nol' ife nol' enyi.

Odogoma swallows the thing that swallows the elephant.

381. Qtagwo oji na nzizo.

He has eaten kola secretly (has been bribed).

CONVERSATION.

John (an Oniëa boy).

Nwile (a Nibo boy).

—
Diai.

—
E.

My friend.

—
Yes.

Kèdi k'ime.

—
anom զfuma.

How do you do ?

—
I am well.

Ibu ony' ẹbe.

—
Abum onye Nibo.

Where do you come from ?

—
I am a Nibo man.

Ó, Ó.

—
Nqo.

O.

—
Welcome.

Ainya nalokò glu n'ofu ẹbe.

—
Omwaká nqo.

We finish work in one place.

—
Good so.

Ainyi bialu obobo ndia.

—
E, ainyi bialu Umuçuku tata.

We have come to this place.

—
We came to Umucuku to-day.

John (an Oniča boy).

Nwile (a Nibo boy).

Umučuku ndi obodo ndi ębe.
Are the Umucuku the people of
the quarter or of the town ?

Ndi Ikeliqńwa.
The Ikelionwa.

Kędo bonye ainyi no ńbenińwa.
In whose house are we in this
place ?

O, Ó, ezioku.
O, are we.

Esego ńwunye na foto.
Have they put wife in photo ?

Nyanonyedo.
She and who.

Mu bu Jon k' ęsemunya na
foto.

I am John, whom they take with
her in photo.

Mbà, qbur' ase, ha ha ha.
No, it is not a lie.

Qbur' ase ; nafum n' ainya.
It is not a lie, I see it with my
eyes.

K'ainy'oli siziya, n'oku
adęriya.
Let us stay a little, there is no
palaver.

Mwa ńgi gwako ndia n'qbia
nabia befa.

But you tell the people that
strangers come to this place.

Igwagofa nqfq.
You have told them so.

Obu ndi Ikeliqńwa.
It is the Ikelionwa.

E.
Yes.

Ainyinobečifanakboko Kano.
We are in chief's house they call
Kana.

E ; ò, ó.
Yes ; O.

Yes.

E nya na Jon, onye Oniča.
Yes, her and John an Onica man.

E. Oku asi, he, he, he, he.
Yes. A lie, ha, ha, ha, ha, ha.

Nwokem, inasi kazékwoṁ.
My friend, your lie is too much.

Mbà, ębe fu ainya, oku adę-
riya.

No, as you see with eyes, there is
no palaver.

Nqo.

All right.

Nuku qbia bia tata.

A big stranger comes to-day.

Agwamfa sifa n' oibo bialu.
I tell them that a white man is
come.

John (an Oniča boy).

Nwile (a Nibo boy).

Abum nye Oniča.

I am an Onica man.

Odimwa, nao, kedo k'unum-
elu.

All right, how do you do.

Kene ndia.

Salute them.

Sifa n'onye oibo siya dalu.

Tell them the white man says
thank you.Sifa n'ainyi biago kaifofa
ainya.Tell them we have come to see
them with our eyes.

he, he, he.

Ha, ha, ha.

Qđimwa nq ; iikata, iikata.

All right (conversation).

Íkè agugo dakwqm ; ka nnaba.

My strength finishes, let me go.

E.

Yes.

Ka či fo, k'odibazia.

At dawn let us go.

Mbà, o.

No.

O, n'qdemwao.

All right.

qdimwa n'ebi qfumao.

All right stay well.

(9851)

Muñwa onye Nibo

I am a Nibo man.

Ainyi noča mwa mma.

We stay all right.

Čif osi, ainyi kenei, dalu.

Chief says to us thank you,
thank you.Onye oiča kene siya mwa
mma.

The white man salutes him well.

Ainyi biata bunu; ainyi nolica
k'ainyi na.We come to-day to your place, we
sit down, can go.

Hé, ò, ó, diainyi omđelana.

My friend, how are you ?

K'odi nofo ; noo.

Let it be so, all right.

Íkè agunakwo nei.

You are getting tired.

E.

Oh.

k'ainyicazia ikékwo ainyi
gafu ozo.Let us go; perhaps we see another
time.

nqò.

All right.

O, nqò.

All right.

k'qdi vao ; n'ebi qfuma o.

Let it be so, stay well.

John (an Oniča boy).

Nwile (a Nibo boy).

O.

jámao.

O.

Farewell.

O.

O.

COMPARATIVE PHRASES—ONITSHA, AWKA, BENDI.

Obosi tata béké ; ọboloná oge ăfia ęlňe, ejébe ęke tata (O).

Obosi tata b'éké ; ọbolona ògé afia ęlňe, ejébe eke tata (A).

Obosi ta wo ęke ; ọworona mbe ahia ęruwe, ejewę ęke ta dëna (Orata).

To-day Eke ; if time of market comes, they are going to Eke to-day.

imélim' ifé di iče iče nazu nim' ęke (O).

imélim' ifé di niče niče nazu nim' ęke (A).

ototoro ihie dënai iče iče nazu nim' ęke (Orata).

Many things different are on sale in Eke.

Oge kíta bu oge éji ękbu aja, na ękwadébe (O)

Oge kíta bu oge éji ękbu aja, na ękwadobe (A)

Mbe ta wo mbe eji akbó àjá na ękwandébe (Orata)

Time of to-day is time to lay mud and prepare.

ębe agebu ji, aroňwa mwana ikq ji ákaluro (O),

ębe agebu ji aroňwa mwana ibuji ękeluro (A),

ibe agebu ji afwona maka ękq ji akarugo (Orata),

place to plant yams this year because yam planting time is not here,

dika tupu oňwa nabq agébido k'qbá ji (O).

dika tupu oňwa nabq agábido bube ji (A).

dika ntupu oňwa nabq agapalite k'qbá ji (Orata).

as before moons two they will begin to plant yams.

Obosi ta bu ęke k'ainyi nakbq' oke obosi nim' obosi nine (O).

Obosi tata bu ęke k'ainyi nakbq' oke obosi nimi' obosi nine (A).

Oboseta wo ęke k'ainyi nakbq obosi uku nim' obosinine(Orata).

To-day is eke that we call big day of days all.

If e diče iče ka nême n'obqsi eke mwakana ękuluya oke obqsi (O)

If e dina iče niče k' ęnême n'obqsi eke makan' akbqliya oke obqsi (A)

If e dina iče iče k' enême n'obqsi eke maka akbqroiya obqsi uku (Orata)

Things different that they do on day eke because they call it male

dika obqsi afq. Qbu nqfq k' esi ęme (O).

dika obqsi afq. Qbu nqfq k' ęsi ęme (A).

dika obqsi afq. Obweya k' ejí ęme (Orata).

day like day afq. That is why that they start do.

imęlime ife di niče niče maka fanęlo n'obqsi afq bu ęzibo ębqsi (O).

imęlim' ife dena iče niče makana fanęlo n'obqsi afq bu ęzibo ębqsi (A).

qtotqr' ife dena iče niče maka hanile n'obqsi afq wo ęzibo ębqsi (Orata).

many things different because they think that day afq is proper day.

470. NONSENSE SUNG BY GIRLS AT AGUKU.

Iyòo, ó, Abq kwékwe, ihwu, Iruka eđe
Oh, oh, oh, oh, girls agree, tall girl, Iruka koko yams,
bwaloka, okabwälde, nkpi bwaloka.
sour, sour koko yams, he goat sour.

477(a). NIBO.

To nṭowe, towéá ; aroro tówe akwa n̄weya, tówe, n̄gwéle
Ants lament son, lizards
akwa n̄weya tówe. Oméle onye okwola.
lament child. To whom it happens lament.

477. NIBO.

N̄n̄em očie, n̄n̄em očie, nyi udu ; udumu qwà ; qwa
My grandmother, give me pot ; pot my breaks ; it
nikpélé ; ipqlenzo. Nza suyi ; sui ele. Ele
breaks at water-side. Nza puts in ; puts ele (long tail). Long
(9851) E 2

k' obwq ; obwq k'opia ; opia
 tail is bigger than canoe ; canoe bigger than matchet ; matchet
 ngena ; ngenoka, oka ho, holu jébe jébe lsu, isu na mili, mili ana
 Go to.

Ana ka oñwu Nyem ndò. Ndòya dia otq.
 Land is bigger than death. Give me life. His life is sweet.

444. ODE TO A DISTRICT COMMISSIONER—AGOLO.

Ok'qgalainya begi ka mbialu onye qmmam,
 Big rich man to your place I come my good person,
 onyqmma, qgalainya uku, agalagidi ; onyqmmam ka
 good person, rich man big, who surpasses ; my good person
 mbialu biye, iwanne Ez'afolukwe
 let me come to his place, brother of Ezafolukwe (rich man that
 people believe by seeing)
 onyqmma.
 good person.

Ok'qgalainya umum k'ačičalu
 Big rich man for my children that they took away
 mbiaba beyi ; qkwa beyi ka mbialu, ony'oiča
 I come to your place ; it is your place I come, white man I do
 emerem ntà, emerem imo, Ok'qgalainya ngi ka nebèku
 nothing at all, I do no harm, big rich man to you that I cry
 okwam bém bum bém ka namalei ikbéle ka mbali.
 it is my complaint my prayer that I cry to you knees that I kneel.

Oiča ka oþotó mmà zulu aru ; ikbéle ka mbali.
 Whiteness finer than oto (rubber) covers his body ; on my knees I kneel.

Iji nabu ego mbulug' ikpéle, amwaram ife
 Flood that brings money I kneel to you on knees, I don't know thing
 mèlu, ejicjéa ndi bialu bém.
 I have done that they take away those that came to my place
 (i.e., children).

Ikbéle ka mbulugi ;
 On my knees I go to you, O, my good person, on my knees I go ;
 ogoli osi, qbùm tolui ony'qmmam
 woman that cooks, it is I that praise you, my good person

459(a). CUKU AND THE BIRDS. ONIČA.

Čuku kēlū úmunnònò, osifá, bià k'oinyune īku, nyunu qdo'
Čuku created birds, says to them come, that he may give
you wings,

nyi'unu, nugebe, fabiá kësia nökfa,
 give you tail, give you voice, they come and share their own,
 r'alosia naba ; obele bia jkbazu. Sia nyem nkem ;
 take go ; obele comes late. Says give me my share ;
 osiaya ijedébe : mbwè nine ? ibei jibia ;
 he says to him : where did you go all this time ? all your people come ;
 n'igadi oiča ka arora n'idiazi ;
 and you were going to be white and you are not (white) ;
 obele amuob'amu ; osiya inamum amu, mu bu Čuku ;
 obele laughed, he says, you laugh, I am Čuku ;
 owešia mul'amu jébe, n'amu gëbui ; obele wëmuba
 he says, go on laughing, laughing will kill you ; obele begins to laugh
 ha, ha, ha.
 ha ! ha ! ha !

459(b). CUKU AND THE BIRDS. ONIČA.

Ćuku kēlu umunnono; osifa bia k'onye unu īku,
 Ćuku created birds; tells them to come for him to give wings,
 ny'unu qđo, ny'unu oya unugebe; fabia kēcasia ūkēfa;
 to give tails, to give voice; they come, they share their
 own;
 ralu, naba; obele bia ikbelazu, wesi: Ćuku, nna,
 take, go; obele comes last, says: Ćuku, father,

nyem̄u nk̄em̄ ka nnaba ; osia : ijed̄ebe mbw̄eri oge ?
 give me mine that I go ; he says : where did you go all this
 long time ?

kin̄ejir̄o w̄ew̄ebia n'oge ibei jiwebia ? nenya ;
 why didn't you come at the time your people come ? look at that ;
 n'oica igadi ; n'idiazia ; ów̄esia, èq, nnainyi,
 white you should be ; you will not be so ; he says all right, our father,
 nyana ; mub' amu onamu zi amu ; Čuku w̄esia :
 I am going ; I laugh he laughs ; Čuku says :
 obel̄ inamu amu muñwa, bu Čuku ; Čuku amu ka ?
 obele, you laugh at me, Čuku ; am I Čuku or not ?
 ow̄esia : mbà ; nyamurqkwoiyi ; ow̄esia : mul'amu j̄ebe
 he says : no ; I don't laugh at you ; he says : laugh, go ;
 n'amu gebui. Obele w̄emuba.
 laughing will kill you. Obele laughs on.

AWKA DIALECT.

NARRATIVES.

402(a).

402(b).

Ogonog' aro n'asa ofu onye bainye gwalumu k'ainyi
 Seven years ago one of my countrymen told me that when
 nata ije ka ndi oibo jidelufa onq oibo
 we came from a journey the white man caught them at
 Ogutasi na fa lololo igwe; oluzie k'ejijqfa
 Oguta station; he said they stole iron; it reached that they
 gekbikbe; Ewefa gwonyoicä n'qb'
 went to the Court (of the judge). They told the white man
 onye police četalofa igwe; fawęzuoya.
 that it was a policeman that brought the iron to them; they bought
 it from him.

Famwaro n'onye police lotal'igwe n'olo. Ewejid'onye
 They did not know that the policeman stole the iron. They arrest the
 police, bopwiy'afeya, kboiya eganaka, weliya jbe
 policeman, they take off his uniform, they handcuff him, they take
 n'onqngā n'Owélé.
 him to prison at Oweri.

404.

Olō mbw' afu ainyi ful' ije, onye ainyi no biye
 Once upon a time when we were travelling, our host killed
 webu qeo, bwabwa n'oifia. Fawesi ainyi cobia ;
 some one and ran into the bush. So they told us to find him ;
 awesifa n' ainyi bial' abia, fawekbolu umweya n'atq,
 then we told him we were strangers, so they took his sons,
 qmwatalu, wejekbuefa, ewewelu umweya n' atq,
 three that he begot, they hanged them, they take the three sons
 wefielu ugwo mwadu obulu.
 as a pawn for the man that he killed.

407(a). (See also p. 67.)

Ofu mbqsi afu ka nna ochie kul' ainsi, si ainyi n' ofuke nwoke
 One day my father's father told me that one man had
 mutalu umu n'atq. Owefu eboa n'ainya mw' qfqro ofuke ;
 three sons. He loved two but hated the other ;
 ofumbqsi afu owēzie nk'ofulu n'ainya nke onafqro n'ainya
 one day he sent the one that he loved and the one that he hated
 . si fajegbataliya afifia oibo ;
 and told them to go and get for him grass English ;
 Ewefalde ; nk'ofulu n'ainya wefu ; nk'qfqro n'ainya
 they (take) reach ; the one he loved found it ; the one he did not
 webueya ; owenata ; fawę juoiya kęd qbe nk'obulu
 love killed him ; then he returned ; they asked him, where is the
 ano ? owesi nyamwaro ; elumbqsi afu nwanne nk'obulu
 other one ? he said he did not know ; one day the brother one he killed

wejeb'omago owefuga, ofu qk'bok'bo k' qdu n'ęzi owetolo
 goes to the farm goes out, sees bones on the way and he picked
 qk'bok'bo nuwa ; owęsiya jideye, na nnafa zilufa
 up bone this ; it told him, hold it, that their father
 sent them to

je akataliya afifia oibo ; owęsiya nya susueye qno ; na nnafa
 fetch English grass ; it said, let him kiss me ; their father
 zilefa je akata afifia oibo, nwanneya wębueya, owęsiya :
 sent them to get English grass, his brother killed him, he says :
 nieya nieya na nnafa zilefa jekata afifia oibo ;
 bury him, bury him, that their father sent them to get English grass ;
 nwanneya webueya.
 his brother killed him.

407(b).

Ofuimbqsiafu n'ototo ainy'ainy'qko ; nnam wękolum,
 One day in the morning we light fire ; my father carries me,
 si n' aro aya bal' Qka, na fa di nčan' umwazi,
 says that year war come to Oka, they were all small children,
 olę k' aya bialu ; of uniwata iwoke wesifa ka fabinye,
 it reaches that war comes ; one boy says to them that they start,
 aya biago ka fa je ofu qbe ; nyewębaga,
 war has come, that they go to one place ; that he goes in,
 onye nawębiakwata ; owęwęluye nyawebinye ; adęme aya
 more men come ; father takes him that he starts ; by and by
 kwosa bainyę ; mwębwalu węli on'ęnu ; ogo kwa na yemętęre
 more war comes ; I run away climb up to but war does not do much
 house ;

Qka ife. Qka bulufa nnu mwadu itegete of' učiči, olę mbqsi na
 to Oka. Oka kills of them 3,600 men one night, next day
 qbebefa nnu inwade n'ili ; qwęwębwale. Qka węwękulufa
 they kill them 4,000 men ; they take run away. Oka takes go follow

qbebefa. Qka węsifa, unukwęfa ife ka fabwene
 them to their country. Oka says to them, you promise that they stop
 qbu inęfa ; fawękwęfa ilinęli itęgęte ; owęvenataro.
 killing them ; they promise £10 in nine places ; they go back.

408(b).

Ofu nwokem oiča gwalum n' ofu nwoke mutalu umu nabø
 A white man said that a man had two sons ; one said
 ofu wøs' iya ako, k' egelutiya, k'onye oke ikiye kaya
 property, which comes to him, let him give his share that
 fu ; owøbute ife nine oñwølu, wøkenye,
 he sees ; he takes all that he has, shares it out,
 wøkeya, wøniye, ofu nwaiya ; wøfoa
 shares it to him, gives it one of his sons ; he goes away
 n'olide n'aro n'øse n'øb afu ; owemekete onata : k'ago
 and stays years five in that place ; afterwards he returns ; that hunger
 gweliya n'øb afu, nneya wøfwiya weñoliya, wøbali egü, owesi :
 catches him there, his mother sees him, is glad dances, says :
 qbu nwam, di nka anata nwølia mbøsiafu.
 it is my son, his people are glad that day.
 Onata ka nke di qkpala nq n'omago ; owelu ka
 He comes back when the elder was in the farm ; it reaches
 nke di qkpala natalu ; ndi qzø wøsiya na nke unainyi
 that elder comes back ; the others say, the one our father
 kenyøle akü, nkeya natalu, nneya nwølia, nabu egü.
 divided property, he is returned, his mother is glad, dances.
 Owewøbe iwe, nneya wøsiya : gøwen' iwe ; na akü nkeya
 He gets angry, mother says : don't be angry ; that property
 wøle n' onq ; qbulu na mu nwuru, ife nine bu nkunu.
 is my house ; if I die all things are yours.

417.

SONG.

Ibo bu Ibo, bianul' ifè ; ezióku o.
 All Ibo come, hear things ; true word.

Enugu, omøgoøme, bianul' ife ; eziokuo.
 Famous Hill country, come and hear things ; true word.

Enugwana bolianu, sq'l eiñwe, Ebønebø buø.
 Hill country ; eater of meat forbids monkey, a marvel has happened.

Ebønebø buø, anabana, bianul' ife.
 Marvel happened, spot after spot, come and hear.

Orābw'orà, bianul' ife.
All countries come and hear.

Ibo bu Ibo, bianen' ife.
All Ibo, come look thing.
Ezioku, nke bu n'en' oku.
True word, which is actually true word.

418. SONG.

Ajá ka d' ikè, ajá fuoiya, aguikwø nefe
Praising a brave person, praising loses him, kite that
n'enu; Okere nèbul' qdo; oibo bialu
flies; Okere blows its horn; white man who has come
qbulb qgo bulu qbwé n'aka; qnabu onye jíje
to carry war carried gun in his hands; is it one who
qbulb qgo qbulu qbwé n'aka?
goes to parade (who) carries a gun in his hands?
Ebènèbè nafi ozo; ainyi bulu, akpàt', ainy' alo
Ebenebe (tree) makes noise; we carry it, when we pick it up
qba; oinwèze, mbwè ife gémè ainyi
we hang calabash; however, when thing happens we are
akbakwal' akba.
a regiment.

423. PROVERBS SUNG BY SLAVE BOY. AWKA.

E, mbwède ogogo.
(Refrain.)

Nwabogqbia čayaya akwo. Ya na nneya
Young girl who is (too) clever. She and her mother
qbkø onq.
dwell together in (one) house (*i.e.* no one will marry her),
Mwana ogoli di némèlu ife; qpota,
But married woman's husband does things for her; if she comes out,
okébè oku ka čif. Mwana qjili ufie asa ekú
she shares (?) word as chief. But one who takes camwood wash eku
Nwata azaba qzè riwa qnyinya.
her child will bear name of king of child of horses.

Mbɔsi ainyi jɛlu Oye Nimo, ejɛtɔ sq b ɔfɔlɔ.
The day we go to Oye Nimo market, we came only to house of
Ãfɔlɔ mɛmɛbe.
“I have not got it.” If I had it, I would do it.
Asi na onye obiam lijuq afq, ode n' obiam
They say that poor man fills his belly (on feast day), he thinks his
afqa n' onq.
poverty is gone from the house.

424.

Ije ovolo adaderq ébwe mma.
Walking of young chickens is not for a hawk good.

Ije mpepi adaderq ago mma ;
The walking of a cut goat would never please a leopa-
odobweya.
him he sticks (claws).

Agadi nakwa nneya anarqze ; aj' ebu
Old woman is crying that her mother is not there, sacrifice does not
oñwu.
stop death.

Onakwa na nneya anoroze ; agadi kęd' onye
She is lamenting that her mother is not there ; old woman who is
qkánjó.
worse.

Obwenye lijuo afoya, ode naya čili qzo.
A poor man having filled his stomach thinks he has taken ozo title.

Ogoli bue diya ; si naiya gebiče ono
A married woman kills her husband ; says she will take house
olě mbqsi diya nwuru, osi naiya ganwuru.
after her husband is dead, she says she also will die (*i.e.*, false grief).
 Oko ji anararo umma ęku.
Hot yam does not hurt woman's knife.

425.

TORTOISE AND HIS CHILDREN.

Mbè iwanega si naya sele
 Tortoise, son of Anega, says that he told his
 umuya onye ęzunékwa ori ; n' ăsi n'
 children no one should steal or thief ; they say that
 unwu gapu ; n' qbwia k'ojigabanatq ; mbe zu ori ;
 famine will come ; and so when three (days) go, tortoise steals ;
 ęwerimudiya ; abača nkpu ; umuya
 they take and catch him ; they then tell news ; children
 tia ; siya, n'isikwa onye ęzul'ori,
 shout ; tell him, don't you say no one should steal,
 oweřisęfa na nko nzjri unu, unuzjkwęlumu ?
 he then said to them that after I taught you, do you teach me ?

472

CHARM FOR CATCHING AN EVIL SPIRIT.

Aj̄omwq, aj̄omwadu ;	ndi nk̄wolū nwukwo,	ndi
Bad mwo, bad man ;	those that died young,	those that
bikwolei bikwo ;	ndi ej̄e qlu,	
were cast out (of womb) ;	those that did not go to work,	
ndi ej̄e ubi ;	qbwq, n'qbwq,	
those that did not go to farm ;	companions and companions,	
uke n'uke ;	qdi ndo awafa ;	
dead companions and dead ;	those that are alive want something ;	
obu fa k'anefie ;	fieva n'ek̄e,	fieva n'oyi,
it is they that are tied ;	tie them on eke day,	tie them on oye day,
fieva n' obosinang,	fiefa n' ej̄ubi	
tie them on four days,	tie those that did not go to	

fiefā nēje olu ; fa k'efie ta dino ; fiefā ta no
 farm or to work ; they that are tied to-day ; tie them to-day
 nkpolo ubqsi nanq ; qbwo n'qbwo, uke n'uke.
 four days ; companions alive and dead.
 Ndi ačači mwq, ndi ačiči mwadu ; qdi ndo awafa,
 The evil mwo, the evil men, the living want something,
 fakēfie tadino ; ndi okēmwq, ndi oke mwadu ;
 they that are tied to-day ; the strong mwq, the strong men ;
 ndi nanara, ndi nalolugi olu, ife gabofa,
 those that prevent, those that work for you, what will prevent them ?
 fa k'efie tadino. Ažqmwo gafufa, ažqmwdadu gafufa.
 let them be tied to-day. Bad mwq will see them, bad man will see them.
 Fa kanatefie. Ažqmwo, ažqmwdadu
 Let them be tied to-day. Bad mwq, bad man the akalagoli
 ndi akalagolimwq, ndi akalagolimwadu ; fie ndi nkwo
 (foolish) mwq, foolish men ; tie them that died
 nwukwo. Fie ndi bikwolo ebikwo ; ndi if' ikè mēlu, ndi
 young. Those that were cast out, those that did strong thing, those
 that did not
 ékwēje olu ji, ndi ékwēje olu qde.
 agree to work farm, those did not agree to work koko yams.
 Ndi qbwo n' qdwq, ndi uke n'uke, bue ažqmwo,
 Companions living and dead, cover bad mwq, cover bad man,
 bue ažqmwdadu bue ndi nkwo anwukwo, bue ndi bikwolo
 cover those that died young, cover those that were
 ebikwō, bue ndi if' ikè mēlu. Gbue ndi dalu
 cast out, cover those that did violence. Cover those that fell
 ibida qbia ka okbulu ta dino.
 unexpectedly let the thing cover them to-day.

onēbugu mbu.
 it hurts you.
 onačag' qkò.
 it hurts you.

odafug' ofu.

it does not hurt you.

ka qbuna odafug' ofu ?

does it never hurt you ?

ukwui qnafui ofu, qnqdafui ofu ?

does your foot hurt you or not ?

ukwui nafui ofu.

your foot hurts you.

ukui obuli mbu.

your foot hurts you.

ukwui qdəbwı mbu ?

doesn't your foot hurt you ?

ewu nātū ęgū ęgu.

the goat frightens the dancer.

ewu ádātu ęgu ęgu ?

does the goat frighten the dancer ?

qkanto tal' qka n'Qka.

a liar eats corn at Awka.

qkanto nat' qka n'Qka ?

does a liar eat corn at Awka ?

oti ny' ukwiya n'uķu, oku węsębę nuku oku.

he put his foot on her waist, and caused a big palaver.

owętinyal' ukwiya n'uķu, oku węsębę nuku oku ?

did he put his foot on her waist and cause a big palaver ?

owęl' ákwā qkoko, kwabalu ákwá ákwā, wenag' ákwā.

he took an egg, and cried for a cloth as he passed the bridge.

owęl' ákwā qkoko kwabolo ákwá akwa wenagan' akwa ?

did he take an egg and cry for a cloth as he passed the bridge ?

okbu efi nagan' afia n' efič' afeya

he drove a cow through the market and wiped his cloth . . .

okbu efi naga n' afia n' efič' afeya n'ajú afeya.

he drove a cow through the market, wiped his cloth, and asked his name.

THE TWO ROBBERS.

Elę ofumbqsi qk'óri mwadu puta ola ototo;

It happened one day robber man comes out from sleep morning ;

(9851)

owęlu ńkbòiya, tinyen' akbaya; węniri oifia esă, he takes snuff box, puts in bag his; starts passes (goes) bush seven ozal' esă; owęputa n' öke mwq na na mwadu fields seven; he comes out of boundary for spirit and ębafu; ęka qnq zil' ani k'qkbo men there; he sits down on ground to take otaba; qnqne ofu nwoke; owęsiya: snuff; he sees one man; he says to him: oiyim, nq; qsiya: hęhe. Qkóri mwadu wejuaiya, my friend, welcome; he answers: "yes." Robber man asks him, kędo afai? qsiya n'afam bu qkórimwq. what is name your? he answers that my name is Robber Spirit. Qkórimwq wejuoya kędo afa ńkeyi; qsiya n' abúm Robber Spirit asks him what is your own name; he answers qkórimwadu ka fanękuzi, fanęneofu mbwada I am a robber man; as they are talking they see (look at) one duiker ya na ńwaiya ivi; ńwaiya al'ala; Qkórimwq it and its young one together; the kid was sucking; Robber Spirit wesi qkórimwadu naiya ńwéł' íkè izulu ńwa mbwada, tells Robber Man that he is able to steal young duiker, n'ębe onal'ala mwa nneya amwana Qkóri mwadu si, where it is sucking and its mother won't know. Robber Man says, ńginwa, k'ainyi fu; ojębe izulu nwambwada; okorimwadu you, let us see; he goes to steal the kid; Robber Man wętłi akwă oje na uku; mwa omaro; oluzie ka takes cloth he had on waist; but he did not know; when ózutalo ńwambwada qkórimwq węséya ńfugo nay' ęzulu ńwa he steals kid Robber Spirit says do you see that I mbwada mwa nneya amwara. Qkórimwadu węséya steal the kid and its mother does not know. Robber Man says to him kędo akwă ije n'uku; oyazeya ainya, where this cloth you tie on your waist; he looks behind him, qiu n'abw'qtq; nyabu k'igwam onye nęzu nari and sees that he is naked; now you can tell me who robs past ibie n'ori. each other in thieving.

(cf. 407a.)

THE Two Sons.

Ofu ńwoke mutalu umu nabq ; owęzi fa nabq ka faje
 A man had two sons ; he sends the two to go and
 metaleya otočo ; faluzie n'oifia, ńke ńwata wefu
 fetch for him flower ; they reach the bush, young one sees
 ommaleča otočo, ńke okenyne afqrq ; ńke okenyne webue nke
 nice flower, the elder one did not see ; elder one killed
 ńwata welu otočoya ; olue k'onatalu nneya
 young one ; takes flower his ; when he returns mother
 na nnaya juaiya keto nwannei ? qsifa neya amwaro.
 and father ask him where is your brother ? he says he does not know.

Ogă dika oňwa isł, ofu onye neso efi,
 It passes six months, a man that follows cow,
 dulu efi jébe n'oifia ; oluzie n'oifia, onene ȏkbokbō
 leads cow go to the bush ; when he reached bush he sees bones,
 onačo ka ogafege ȏkbokbō, owęsiya totolum, owętotoliya,
 he wants to step over bones, it tells him, pick me up,
 owesiya węlum naba ; na nnam zil'ainyi mjemetaluya
 he picks it up, he says, take me go, my father sent to bring him
 otočo ńwannem wębuem na zulu otočom, onye
 a flower, my brother killed me, stole the flower, cowman
 ndu efi wewelu ȏkbokbōna, gosò ézè, ézè wękbō
 took the bones, show to the king, king called on country
 obodo nine; fawęzue ; osefa ka fa ful'ife nyafulu ;
 all ; they all came ; told them that they may see thing he has
 seen ;

ézè węputa ȏkbokbōna. ȏkbokbō afu węsefa
 king brings out those bones. Bone that says to king
 na nnafa zilefa gęmetaliya otočo ; elue
 that their father sent them to bring him a flower ; as they
 n'oifia ńwannem buqm zulu otočom ; ézè wajua
 reached bush my brother kills me, steals the flower ; king asks the
 people

ndi obodo, mwa fa malu onye qdu ; ka ona juzi
 of the place, if they know who it was ; while they ask father

nna ñwata afu ębulu ñweya pota ofu ęzibo ; fawęjide
 of the boy that killed his brother comes out at once ; they catch
 ñwanneya ik'qzq wękubwe.
 brother other and hang him.

ONORA.

Olęe ofumbose amu Qnora obwa nta
 It happens one day they bear Onora, a hunter ;
 ñine ańwuru, ñna ańwuru, qneso ; ofu ñwainye wękbołyia,
 his mother died, father died, he grows up ; one woman took him,
 zubiya, owetasięno ; owępia akq nabq
 train him he finished growing up ; he gets two arrows,
 n'otá, wečuba nta. Qdęfio efio, qdęjii' anu,
 and a bow, he goes hunting. He does not miss him he missed no animal,
 qnjai, bw'ofu anu, bunatalu ñwainye,
 he gets up, kills one animal, carries home to woman,
 na zuya, ñwainye adelęle anu, ębunęteli ęliye ;
 who trains him, woman did not sell animal, they only ate it ;
 oga mbqsina ; ęlňo obw' ezi n'atq, fasienya liye ;
 he goes another day ; kills pigs three, they cook and eat ;
 ęlňe mbqsina ogakwesi ; obno ęnemili ; fasie nkafu liye ;
 he goes another day, he goes again ; he kills cob ; they cook that and
 eat ;
 očov'qzq, olňzie, gabwa ofu anu ęfulu ;
 he hunts again, he reaches, wants to shoot one animal he sees ;
 nnono nyukwasiya nsi ; owęsi n'nnono nuwa
 bird lets fall droppings on him ; he says that bird that lets
 nyukwasiliya nsi nya gafu babwiye afu Nnono wesija
 fall droppings now he will kill it now. Bird says when he
 kills him
 na qbabwieya, naiya agarqgwazeya őku ; qwęsiya : gwamu
 he doesn't go tell him the word ; he says : tell me I won't
 niyamebuzi ; nnono węsiya nya gęnti ka ęnu ife Ćuku nęku :
 kill you ; bird says that he listens to hear a thing Cuku said :
 ęwęgęnti, owęfu Ćuku, ka qnqđlo ani ; umuaka
 he listens, he sees Cuku, when he sits down ; children and

na umbikporo wępota ; nke lue n'iru Čuku ;
young women come out ; this one reaches face of Cuku ;

qsi n' amukwia tāta, ēi ototo qfqrq nya
he says that he should be born to-day, in morning dawn he does not

īwuru ; īk'qzq wębia qsi n' amuya, nya gabu ęzibwie
see it, he dies ; another one came, he says he should be born, he will be old
okenye, nya biagańwuru. Ofu omakálisi fa nine di oji
person before he dies. One finest of all, black,

afaiya bu ainyanwu solu if' qmma, qsi na obu
her name is eye of sun that follows good things, he says

īwaineye nazu Onora Obwanta gamwiya.
that it is that woman who trains Onoro hunter, who goes bear her.

Na īwainyēnu ęnwęro īwa ; qsi nya lue,
(Now) that that woman had no child ; he says she attains (it),

Onora ganoga.
that Onora will marry her.

Onora węńba, ofu anu, wębulunaba,
Onora goes away kills one animal, carries it home,

węgwa īwainye, siya negafu ofu īwa. n'qbulu īwoke,
he takes tell woman, says that she sees child one, if it is a boy,

qbul'oia, n'qbulu īwainye nya ganoya.
he is her friend, if it is a girl he goes marry her.

īwainye afu wečupiya, si qnakwe qnq, nya mutarq īwa.
Woman drives him out, says he abuses, she get no child.

Omú īwa, qbulu īwainye k' omålú. Qwęnobiya ; qsi na
She bears a child, it is a girl that is born. He marries her, she says
mwadu amakbōya enyiye ; k'ōkporo neku : onye
that man can't call her friend, that woman says : who calls
kṗoiya nańwuru.

īwainye afu wętobé lú ogo ka qganaba bę diye
This woman grows, reaches age that she will go to house of

Onora, Obwanta. Ofu onye węlofoya,
her husband Onora, hunter. One man takes see her,

ñwabogobia afu ; wélesiya, mu naii gabokwa oiyi
 that young girl ; takes say to her, shall I and you be friends ;
 Ñwabqbianu wésiya na muniwa ekugwo mbqsi mbo
 this girl says to him that I am the one who said the first day that
 n'ónye qbuna gakbom oiyiya na mbqsi afu ka mú gáinwu.
 anyone who calls me his friend in that day I shall die.

Owéñalue n'onq bę diye, Qnora Obwanta, ñwqru.
 She goes on, reaches house of husband Onora Obwanta, dies.

Owékpótoya beakwa. Qnora sifa unu akwázina
 They shout and cry. Onora says to them don't you people cry
 kaiyabia, pal'ébwe ga n' ebe qfulu nnono nke gwalum
 let him come, take his gun go to place ; he saw bird which said
 oku makaya oñwefuya ; pal'ébwe k'qbwaiya ;
 to me word for her ; he takes to see it ; takes gun that he kills it ;

nwannono siya : nyababuem, na mwangwazei uko ;
 the small bird says : you kill me, I can't tell you the word ;
 qsiya : gwam, na mwa mbuzi. Qsiya si ébwei
 he says : tell me, that, if so, I can't kill you. He says get ready
 your gun.

na ñwunyei biana ; ngi bwabueya.
 that your wife comes ; you shoot her, kill her.

Qwélii ébweyá, če díka ñwannono si gwaya. Ñwunyeaya
 He prepares gun, watches as the bird tells him. His wife

gavuge jiye n' uzo, osina jíyè, obwa ébwe bwabueya,
 crosses the road, passes to go home, he takes gun, kills her takes her
 welenata, si ndi befa naya bwabueya ; n'obialu galafue
 back, tells his people that he kills her ; she came to deceive
 ainyi ; ñwainye wélutęte, dikwa ñdò qzo.
 us ; woman wakes up, gets life again.

TORTOISE BECOMES KING.

Mbè sile ñwunyiye nya sibeliye nni naiya gèči ézè.
 Tortoise tells wife that she cook food that he will be king.
 Ñwunyeeye wéle sibe buteli diye bumbè. Mbè
 His wife cooks, carries to her husband who is tortoise. Tortoise

bulu nni ganqdo na mpú di ēil' uez wélibe. Mwa
 takes the food goes and sits on ant-heap near road and eats it. But
 k'qneliya, bu nni, onyere mpú tupu owélibe nni.
 while he eats that food, he does not give to heap before he eats food.
 Owéle ofu ríbe aka liye; mpú ataduye n'ikè; owéle
 He takes one handful, eats; antheap bites him on rump; he takes
 eboa, liye; mpú ataduye n'ikè; owéle mélé di nqfo;
 second handful, eats; hill bites him on rump; he takes do so;
 owélisie nni. Mbè kunie qtq, okwére nkuni; owétei nkpu,
 he finishes food. Tortoise stands up, he cannot stand; he shouts,
 si naiya bul' ézè, dika nñaiya. Enyi wélefota siya Mbè,
 says he is king, like his father. Elephant comes out says Tortoise,
 kini k'inqme n'ebafu? osiya naiya cil' ézè; n'igapqro
 what are you doing there? he says he becomes king; you cannot
 ikuniteye qtq kíta.
 lift him up now.

Enyi wesyya, kini k'imélu? mu ejire gënìw'ikè
 Elephant says to him what have you done? I do not have power
 kuniteyi qtq. Mbè siya biañwa, k'inqne.
 to lift you up. Tortoise says to him, come and try, that you see.

Enyi wébia, buniteya qnu mw'qpqro ibuniya.
 Elephant comes, tries to lift him up, but cannot lift him.

Nqfo aze ago wéputa sia mbè kini k' inqme qabafu?
 So too leopard comes out says to Tortoise what do you do here?

Qsiya naiya cil' ézè dika nñaiya. Ago wésiya mu,
 He says to him he becomes king like his father. Leopard says to him,

abu ago, nébu qwu n'efi n'umu anumanu di n'
 I am leopard, kill goat and cow and children of animals that are in

oifia, mwa nqjí mbè qsi n' qpqro ibunitei qtq.
 the bush, but you Tortoise say it is impossible to lift you up.

Mbè siya: abwélim mbologo n'ana nnam bia k'iniwa.
 Tortoise says to him: I put root for land of my fathers; come and try.

Ago wébia, bunienye n'ikè, m'qpqro. Qgini wéputa,
 Leopard comes, tries to lift hard, but cannot. Bush rat comes out,

sia m̄bè, kini k'inemē ? Qsiya naiya b̄ éze,
 says to Tortoise, you what are you doing ? He says he is king,
 naiya bwadolo mbologo n' ana nnaiya, owesia n'agaporo
 he takes root in land of his father, he says he cannot
 ibuniteya qt̄ ; Ɂgini siya qkwa n̄gi m̄bè n̄eku nqfo ?
 lift him up ; rat says to him is it you, Tortoise, speaking so ?
 Qw̄elibia bunieya mw'qporo ; oweletobqno nime mpu ;
 He goes lift it but cannot ; he begins to dig in the ant-heap ;
 w̄ečov'ani ifè jidolu m̄bè ; oweletol̄dē luo nim' ani.
 he searches ground what holds Tortoise ; he digs reach in ground.
 Owelefo qdod̄ m̄bè, w̄etabueya w̄elu bunie m̄bè ; qbuya
 He sees tail of Tortoise, bites it, lifts Tortoise up ; so he
 m̄elu m̄bè jinweya n̄wantinti Ɂdodo.
 makes Tortoise take get short tail.

THE RAM AND HIS BROTHERS.

N̄wagadiiwainye mal'ofe n'ago ; umuanumanu
 Child of old woman plants tomato(?) in farm ; animals
 nelisie ; kwada oje kaiya bata ofe ; qmafu Ɂboba
 eat all finish ; every day she goes that she gets ofe, she does not see
 ofe.
 leaf of ofe.
 Ow̄elitie nkpu si anumanu natalum ofe, imakwale
 She shouts and says animals eat ofe, do you know
 ago, n̄wam, enyi, n̄wam, n' ato, n̄wam, na n̄wobunu, n̄wam,
 leopard my son, elephant my son, bush cat my son, ram sheep my son,
 eji tasi ofem ?
 they take eat all my ofe ?

Ofuke nuku anumanu afu w̄elupota nyuoluya
 One of the animals comes out to void excrement
 nsi siya : buliveya agafu agafu owel̄siye,
 for her says let her eat it quick quick ; she finishes eating,
 afoiya w̄elubue s̄bu Ɂagadaga.
 her stomach gets big much.

Agadiñwainye afu wékwař akwá si imago, enyi, ñwam,
 This old woman comes out, says, do you know my son elephant,
 n'ato, ñwam, n'ago, ñwam na ñwebunu, ñwam ? owelue
 bush cat my son, leopard my son, and ram my son ? she
 n'onq, owęgwa nwiya ife męluya nim'oifia.
 reaches house tells her child(ren) things they do her inside bush.
 Enyi węsiya k'ainyi je ka mwalu anu męlu ife afu ;
 Elephant tells her let us go that I know animal that does thing this ;
 ka mu na naiya me. Enyi na nneya luo n'ębafu ;
 let me and he do (something). Elephant and his mother reach there ;
 enyi węluzobe nim'oifia, si nneya nya
 elephant hides itself inside bush, says to his mother, that
 jębe gekwuo, eṭu osi ęku ; kaiya nqdo ifōlo ife
 she will talk, as she talks (*i.e.*, talked) ; that he sits to see what
 egęmęlu. Nneya webido juba si anu natalum ofe
 they will do. His mother begins to ask says, animal that eats ofe
 imago enyi, ñwam, n' ąto, ñwam, n'ago,
 do you know elephant my son, and bush cow my son, and leopard
 ñwam, na ñwębunu, ñwam. "Anu koroja, anu koroja jalala."
 my son, and ram my son. (Animal sings).
 Anumanu afu węlupota eṭu qsi ęme nyuo luya nsi ;
 One animal comes out as she says they do he leave for her dung ;
 siya : buliveya agafu agafu. Enyi welisi n'oifia pota
 says to her eat it quick. Elephant from bush comes out
 siya, ęlineya anom ęba ; anu afu wębwal'qso.
 says to her, do not eat I am here ; that animal runs away.
 Enyi čoveya mwa čukudqroiya. Aṭo węje geče
 Elephant runs after it, but cannot catch it. Bush cow goes watch
 anumanu afu, ya n'ago ñwanneya. Nńęfa soluwę je węlūo
 that animal, he and his brother leopard. Their mother follows them
 juba, anu talum ofe, imagwęlu ato ñwam,
 go, reaches, asking animal that eats ofe, do you know my son
 n' ęgo, ñwam, na ñwebunu, ñwam. "Anu koroja koroja jalala."
 bush cow, leopard and ram.

Anu afu węlpota,
The animal comes out,
buliveya agafu agafu.
to her take eat it quickly.

kul' ębafu ; say to their mother, stay here ;
afu wębwalu qso. ran away.

Ato n'ago nota n'oifia si nńęfa
Bush cow and leopard stay in bush,

Ato n'ago węcobiya ; Bush cow and leopard run after it ;

n'asa, mili n'asa, farms seven waters, it runs from them.

n'ona, fawę si n'wębunu go home, say to ram
says: umum rapuluya ; k'ona, únugęfu. Fawęnata
says: my sons, leave him ; let him go or you will be lost. They

n'ona, fawę si n'wębunu go home, say to ram
says: węsęfa : na muniwa bu obęle mwa nagęmęje gafu anumanu afu.

to them : that I am small, but I will go to see this animal.

Ńwębunu, umunneya węmugaiya amu ; siya ifi nke enyi

Ram, her sons laugh at him ; say that which
n'apqo imenwu, m' ato apqo imęnwu, m' ago
elephant could not do at all, but bush cow cannot do, but leopard

apqo imęnwu, mwa nigliwa, n'webunu, sele na gipol' ije.
cannot do, but you, little ram, you say that you can go.

Ńwębunu na nneya ięle jęba ; faluo ębafu n'wębunu
Ram and mother go together ; they reach that place ram

ba nim' oifia ; nneya webido juba ajię, si anu natam ofe.
goes inside bush ; his mother begin to ask, says animal that

eats ofe.

"mbamba anu koroja anukoroja jalala mbambwa."

Anumanu afu wępota, nyuo lu nneya n'wainye afu nsi ;
Animal one comes out, voids for mother this excrement ;

siya buliveya agafu agafu. Ńwębunu węsi nim'oifia pota ;
tells her eat it quickly quickly. Ram passes in bush, comes out ;

węl' ummaiya n'aka, čovaiya ago n'asa, mili n'asa ;
takes matchet in hand, follows it 7 farms, 7 waters ;

ago n'asa, mili n'asa ; fawəluo ododo mwq ; ńwębunu 7 farms, 7 waters ; they reach land of mwq ; ram wečukudoiya, węl'ummaiya bwiya ísí, wetuoiya nenu ; catches him, take knife cuts his head, throws it up ; węnolie wá ogugo ; se, eę, eę, ńwębunakö; nyęgelè, nyęgelè he is glad, big joy ; says ram, ee ram ; big, big nyęgel' enyi.
man past elephant.

Umunneya węlokwbaiya, si n'anumanu afu ębugweya ; His brothers cry for him, say to this animal has killed him ; mwa nwebunu nolídeliya izu asa n'uzq ; qnataro. but ram is still there 28 days on the road ; he does not come back.

Nneya węnakwa nuku ákwá maka ńwaiya ńwębunu. Mwa His mother cries big cry for her son ram. But

famwara na ńwębunu di nídò. Mwa ka čifolo fawęno qnu they do not know that ram is alive. But at dawn they hear a voice nakbq, na si, eę, ńwębunakö, nyęgele nyęgele nyęgel' enyi, that calls, which says ee ram, big, big big as elephant,

omęlune ife nyęt' enyi, nyęgele, nyęgele nyęgel' enyi ; he has just done thing past elephant, big big, big as elephant ;

omęluno ife nyęl' ato, nyęgele, nyęgele, nyęgel' enyi ; he has just done thing past bush cow, big big, big as elephant ;

omęluno ife nyęl' ago, nyęgele, nyęgele, nyęgel' enyi ; he has just done thing past leopard, big big, big as elephant ;

ńwa qkuma węsi : odi ka ńwębunu nęku oku ; yaws child says : it is like ram speaking big word ;

mwa umunneya gwafaluya mbà ; fawępaliya but his brothers say to him, no ; they carry him, they throw topogaiya mbala, siya, inęętal' ainyi na him outside, say to him, do you remind us they ńwębunu, ńwanne ńwurugo.
ram, my brother is dead.

Ńwebunu węlubata, kpö nneya na umunneya n' ebuem Ram comes in, calls his mother and brother that I killed

onye n̄em̄eli nnainyi, faweleinwqleva nuku aŋli.
him who does (bad) to our mother, they are glad big joy.

Mw'ẽm̄esia n'ikbazu umunneya wowoseveiya iwe, maka
Afterwards last of all brothers begin to get angry with him, because

n'q̄sili naiya m̄glu ife nyęgęl' enyi, n'āto, n'āgo ;
he says he has done thing past elephant, bush cow and leopard ;
fawęsiya n̄gi n̄wantinti n̄wębunu ak̄o, s̄ele naii kalili
they say to him you little ram, say that you have surpassed

enyi, n'āto n'āgo n'iké. Mak'iflye fačopo
elephant, bush cow, leopard in strength. Because of this they drive
n̄wannęfa, bu n̄wębunu si n'ökulu oku alo, si onye
their brother ram, say that he talks forbidden word, says who
ofoloya, ya bwęya ; onakulu okwalo.
sees him, kills him, he talks forbidden word.

N̄wębunu na umunneya węd̄i n'ilo ; ya n'atolo,
Ram and brothers are enemies ; he and sheep
n̄wanneya ; mak'ifeye ago bw'atolo, obęl' isí,
his sister ; because of it leopard kills sheep, he cuts off head,
tifue ; osi n'onęne ainya tupu olibeya.
throws away ; he says she looks at him before he ate her.

CALABASH LEAF.

Ofukę n̄wainye bu aga, n'ēn̄węrę n̄wa ; onakw' ákwá
One woman is sterile, and has not child ; she complains

naiya amutarq n̄wa. Owęlňe ofumbqsi k'ojíjè
that she has no children. It reaches one day

n'omago ; q̄pota ; qf̄u ofu qmaljča qnò ábwò.
that she goes to farm ; she comes out ; she sees one nice calabash leaf.

Qsiya : biko, ḡolumu n̄wa makana q̄n̄węręm n̄wa
She says : please change child because I have not child.

Qwesiya naiya genyeya ofu iwu : yakp̄qbaiya,
She says that she will give her one law, call her name,
afa n̄wainye ; anębul' efi ya ; akb̄qwa naiya qno abwq,
woman, they kill cow for her ; if you call her calabash leaf,

akbatalu n'ago, n'obqsi qbuna igakp̄qm qno abw̄q
they collect on the farm, any day you call her calabash leaf,

akbata n'ago, ká nganà. Owesieya, nwam,
they collect in farm, that I go home. She said to her, my child,

nwa nk̄bqnutei afa, qno abw̄q akbatalu n'ago.
but I can't call you name calabash leaf that they collect in farm

Osiya, nwam, afaii gab̄o abogefi ; n'ony'
She says, my child, your name will be young (?) cow ; that anyone
qbuna amakbw' qnutei afa qn̄u abw̄q akbatalu n'ago site
can't call your name calabash leaf they collect in farm from
tata wegaba n'iru ; n'onye qbuna gakboyi afa qno abw̄q
to-day on go in front ; that anyone that calls your name calabash
akbata n'ago, mbqsi afu k'agebw' onye afu.
leaf they collect in farm, on that day that they kill this one.

Qno abw̄q afu weseya qd̄emwa, n̄n̄em, agam bu luyi nwa.
Calabash leaf that says to her all right, mother, I will be your child.

Oweloḡ liya n̄wa ; nwainy' afu nwoliba ainqli owelenata
She changed be child ; this woman was glad ; she goes

n'onoiya, w̄et' iwu, sifa : bia gafulu nwam.
back to her house, gives them order, says, come look up child
Umu qruya nab̄q k'onyel' iwu afu siya : n'onye qbuna gakp̄
Two slaves that she gives law then says to them, whoever

n̄wa qno abw̄q akbatalu n'ago, n'agebwiya
calls my child calabash leaf that they collect in farm, he will be

mbosi afu. Faseya : nne ainyi, ainyi kwel ife
killed in that day. They say to her our mother we agree to this
ikulu. Nwainye afu w̄el' Abogefi, tinyeya nim'onq,
thing you say. The woman took Abogefi, put her in house,

n̄ebu ̄wu, n̄ebu qkokq, w̄en̄esilie nli ; onetuya
kills goat, kills fowl, takes for her to cook food ; she calls her

Abogefi, nwam, kwa ototo ob̄e ofu nuku ̄gu, w̄ele
Abogefi, my child, every morning she kills one big goat, takes
n̄elisie nli. Abogefi n̄eli ; ob̄e im̄elime ogw̄e ufie onakw̄o
cooks food. Abogefi eats ; takes much camwood, she grinds and

n̄eru. Umuoru w̄ele n̄ewu iwe, si : ainyinwa bu umu mwade, rubs it. The slaves get angry, say, we are (sons of) men, elire qz' ife di nuiwa, mwa qno abw̄o ak̄bata never eat good thing like this, but calabash leaf that they take in n'ago an̄elisi ife nine nnainyi n̄w̄elu. Abogefi w̄ele wob'iwu, farm eats finish all things mother our has. Abogefi gets angry, si naiya gagwa nneya n' umu oru si naya n̄elisi ife nine says that she will tell her mother, that the slaves say she eats all nn̄efa n̄w̄elu. Nneya w̄eleq̄baiya, siya, n̄wam, abwainyena their mother has. Her mother begs her says, my child don't mind ife fan̄eku makana ife nine n̄ike muñwa n̄w̄ele bu n̄kei; what they say because all things I have are thine; anana n̄ti if'umuoru neku. don't listen to what the slaves say.

If e iḡeme bu qbulu in̄eno ka muñwa s̄ele n̄ilisie ifenine What you do is if you hear that I say, you eat everything of nkemuniwa, mbwafu imal' qn̄o ḡezioku; osiya, mine, for this time you know it is true word; she says, n̄'kekwe n'umuoru gakp̄kuya qno abw̄o ak̄bata n'ago. perhaps slaves will call her calabash leaf they collect in farm.

Nneya siya ony'qbuna kp̄qluyi qno abw̄o Her mother says anyone that calls you calabash leaf ak̄bata n'ago, q̄bepu fsí mbqisafu. Ol̄u ka či they collect in the farm, his head is cut off that day. When day q̄folo, nneya gwasiya umuiruya etu fagesisilia nli, w̄e broke, her mother says to slaves now they go cook food, she goes j̄ebe q̄lu; q̄lūziya k' agu gobal' Abogefi; qk̄bqfa to work; it reaches time that hunger catches Abogefi; she calls bute nni, fasiya: qno abw̄o ak̄bata them bring food, they say to her; calabash leaf that they collect n'ago inarelu n'qkbqlqnto; owelu kwab̄, in the farm you do not reach kitchen; she begins to cry, ákwá, kwadeb̄ onq; ofuke n̄wannono anak̄bo afaiya prepares to go home to farm; one of the birds they call her name

Ezen̄umuri, wel̄ibia si Abqefi : akwazin' ákwá ; čeli ka Ezentumuri, comes says to Abogefi : don't cry again ; wait let your nneyi nata qlu. Owekwuya nakw' ákwá gainye mother come back from work. She agrees, cries, till her mother ka nneya natalu. comes back.

Owegwaya ife n̄ike umuiru gwaleya ; nneya w̄dà n'ani She tells her what slaves say to her ; her mother falls w̄ekwał ákwá ágadaga, w̄esi, n'qbu ife, siya amui aro down, begins to cry much, says, it is what she says I never bore n̄wa, m̄eliye n̄ika Oweli jid' umuiru nabq afuymw child, which does that to her. She takes the two slaves, but Abogefi siya : nneya, qbolona ibuq fa, t̄omaingwe nya najēkwe Abogefi says : mother, if you kill them, I must go back n'ago t̄omaingwe na nneya amutaiya buooya n̄wainye an̄ebul' to farm, that her mother who bore her, calls her woman they kill efi nnaiya amutaiya buooya n̄wainye q̄bulefi, t̄omaingwe, mwa cow for, that her father who begot her, calls her woman they kill

n̄wiru di n'ono k̄p̄loya qno abwo akbata cow, but the slaves in the house call her calabash leaf that they n'ago, t̄omaingwe ; akbataiya n'ago, t̄omaingwe, naiya najēkwa collect in field ; when they collect her in the farm that she must go n'ago, t̄omaingwe ; akbatageya n'ago t̄omaingwe, naiya nējekwe back to the fields : if they don't collect her in fields, that she must n'ago t̄omaingwe.

go back to the fields.

Nneya w̄bu umuoru nabq afu, bēf' isi, butele Her mother kills the two slaves, cuts off heads, carries Abogefi isiya ; yaweli isifa m̄e ife nzokwasi to Abogefi says to her ; take heads of them that do this as stool for ụkwu. mw' Abogefi nakwaljiti ákwá, si naiya gana n'ago feet ; But Abogefi goes on crying, says she will go back to fields,

nneya dà n'ani naiyoya, siya : n̄wam, qbu ḡni her mother falls down, begs her, says, my child, what do you

ka inaçq̄ ka mm̄e ?	want me to do ?	ebugum ndi gwaleya á jokù ;	I kill those who said you bad word ;
m' inaganèke ono ;	but you prepare to go,	q̄bulu ina,	gini ka nḡeme ?
Abogefi siya	nneya na fa	q̄m̄ebigo iwu	ñike muyelie
Abogefi says	to her mother	that they break	the law which I
			give her,
makana agwalungi	n'obq̄si afu,	si n' obq̄si agakb̄ooya	
because I told you	in the day,	I said that on the day that they	
		call me	
q̄no abw̄q̄ akb̄atalu n'ago,	calabash leaf they collect in the farm,	ka ngana.	I go.
Nneya wabwata oru qz̄o,	Her mother brought other slaves,	mwad' etq̄,	osifa
n'iwu ñizizi ngeny' unu bu	that first law, I shall give you is,	three men,	says to them
q̄buna gasiya : bia n'q̄kb̄olonto ;	fan̄eme ife qfumma	Abogefi, ñwam,	ony'
says to her : come to the kitchen ;	they do the thing well ;	Abogefi, my child,	whoever
Fawékweya,	fawékibili,	fan̄eme ife qfumma	
They agree,	they live (there),	they do the thing well ;	
fa n'Abogefi	eseréz' oku qz̄o ;	nn̄efa wénwe	
they and Abogefi	never make palaver again ;	their mother	
anq̄li	mwakafa	si naiya ñiwe q̄zibo ñdibo ;	ol̄u ofu
is glad	for them,	says that she has good servants,	it reaches
mb̄q̄si ñjebelu,	ofu nim' umuoru afu w̄esi :	gini	
one day she goes,	one of the slaves says what are you doing	every	
ka inq̄me kwamb̄q̄si anq̄bulug' efi n'ewu,	mwa inaré je		
day they kill cow and goat,	but you never go to		
olu,	q̄no abw̄q̄ akb̄ata n'ago.		
work,	calabash leaf that they collect in farm.		
Owékulu onq̄zibo	ñwannono anakb̄o Ezentumuri		
She starts for home at once ;	a bird they call Ezentumuri		
wélibjé gagwa nneya ife mélino.	Nneya wélikulu		
goes tells her mother the thing she just does.	Her mother starts		
bul' ekbaiya bwal' q̄sq̄ natâbwa ;	q̄pota n'uzo	qfodq̄	
carry her basket, runs back ;	she comes out on road	it is	

nwantinti k'olüe n'qbe qk'batal' qno abwö
 left small, then she reaches place she collects the calabash leaf ;
 owefoya k'qnabia, okw' ákwá siya, nnemu, n'wannem,
 she sees it that it comes, she cries says, my mother, my child,
 nnem amutam, k'pqm n'wainye anebulefi, t'omaingwe,
 my mother bore me, calls me woman they kill cow for,
 nnaiya amutam, t'omaingwe, k'pqm n'wainye anebulefi
 my father who begot me, calls me woman they kill
 t'omaingwe ; mwa n'woru no n'onq ak'pqm qno abwö ak'batalu
 cow for ; but slave that is in house calls me calabash leaf they
 n'ago, t'omangwe ; ak'batalu n'ago, t'omangwe ana jem n'ago
 collect in the field ; if they collect me in the field I go back
 t'omangwe.
 to the field.

Nneya t'ora ok'baiya toqluya ; qbwanareya ;
 Her mother threw down her basket and fell upon her. She runs away ;
 ,ome'tu abwo aru ; oggl' abwö nneya akw'
 she touches calabash leaf ; she changes to calabash leaf ; her mother
 akwá ágadaba ; wébéli ákwá, na ; olüe onq bue umuiru
 cries much ; she cries and goes home ; she reaches house kills
 etq afu wékwaba n'waiya imélim' aro mw'afqorqzeyea
 slaves three those ; cries for her child many years, but never sees her
 qzq.
 again.

ÁYA MÀKÀ NDI UMUČUKU NÀ OKA.

WAR OF UMUCUKU AND OKA.

Ólulu aro afu, ézè ndi Umučuku wéjé gote ndi
 It reached the year the King of Umucuku took hired the
 Abéliba ; siéfa kă-biafa biabue aya n'Qka Qka
 Abeliba ; says that they come bring war to Oka. Oka
 wéle toča onq n'en' osisi ; fawele wéčébe ifè, točal
 built houses on the trees ; to keep they built for
 umwazi kugofa n' en'osisi.

children carry them up trees.

Owlē ka fabialufa; qwēfa nōta n'ēnu osisi; fa wēle
It reached that they came, they sit on trees,
bwab' ébwé buefa qk̄tq mwadu. Owemēsia
fire guns kill many men. After they run
fawēbwāfusia k'āgo gubalofa. Ewelefa čita ji na qka,
about; hunger catches them. They take collect a few yams,
wēroba ka falie wēluñw' ik̄e wajigano qgo.
roast to eat to restore strength to continue war.

Oldé ka bialu, k' əliq ji	ndi bainye wəlidà
It reached that they eat yams,	our people came
n'ənu, wələčobafa	wəl' umma buəfa
down from top, take pursue them ;	take machet cut them ;
fawəčobafa	fabwasasie n'oifia.
take chase them ;	they run scatter, into bush.

Ndi bainyi čičali jifa, Our people loot all their yams,	čobaziāfa run after them	ka fabwefā to kill
mwafafqozefa; but do not see them again;	qwelibia si k'ainyi alidētē they take come tell us to	
n'ēnu, na anačagofa come down, that they have all gone;	ainyi wəledetēbe n'ēnu we take come down, go	
webia bučielu n'eka ainyi bi nabuo. back stay where we go before.		

Ñnàñnà očiēmu siwébá n'onqingga. Aro n'esí
Great grandfather my comes to enter prison. Six years ago my
galaga ínamu gwélum ka ínàínaìm očiēmu siwébata n'onqingga.
father told me how my great grandfather says he came to enter prison.

Qsiya n'qbu k'osiweje ; Ofuke nwainye afu nwgle qkoko
He says him how he passes go ; a certain woman had fowls
ili netq ; Nwannannam očie węfuga n'ilo ; nkwo wębulu
thirteen ; so of great grandfather went out ; kite carried away
ofu qkoko nke zolono.
the one fowl with chickens.

Owélé rua nkwo k' qnqbu qkoko ; di nwainya
He takes shout kite that it carries away fowl ; husband of woman

wéléfota, jíde nya, bu ñwata ; owoṣi n'ozulu nori ; oweiļje
 comes out, catches him small boy ; says that he stole, took go
 gawunieleya ego n'onq ikbę. Onye police welibia
 summons him with money in the court. A court messenger came
 jideya ; oluo obqsiná oweiļbia n'onq ikbe ; ęweluwekbglofa
 and caught him ; next day he went to court ; they judged them ;
 olüe k' akbékbečelufa ; okbębuluya ;
 it reached that they have judged them ; he beat him ;
 di ñwainye ekbębuluya fawęnyeye aro isi
 husband of the woman beat him ; they give him six years
 n'onqńga. Nnannamočiemu weju, si kaiya jębe n'onqńga ;
 in prison. Great grandfather asked says that he goes to prison ;
 owejbe n'onqńga ; nya si ñwaya nyanaba
 he goes to prison ; that he says his son that he goes away ;
 obă n'onqńga ; qnq n'onqńga sósq ofú oíwa ; oweluñwqru.
 he goes to prison ; he lives in prison only one month ; he died.

“LITTLE RED RIDING HOOD.”

Ofuke ñwatakele, nneya nafqo n'ainya, mwa nneočie
 One boy his mother loves him; but his grandmother
 afukalieya n'ainya. Olu ofu obqsi nneyočiye weklb otalıya
 loves him more. One day grandmother bought for him
 qgqdq n'qkqtq ife ogige jekwébe aru. Aru weńwúba
 cloth and all things he will put on body. Body fell sick
 nneočieya; nneya wegonyeya ife ogakpajelu
 for grandmother; his mother bought him things which he will
 íneočie; ofugk n'qzi; ya na anu
 carry go to grandmother; he goes out on road; he and bush
 Oifia zù; owę juoiya kęd' qbe ijije. Owęsiya
 animal meet; it asks him where he is going. He says he is going
 nayakpaje íneočieya ife. N'aru aderoiya mmwa;
 to his grandmother, take things. Body is not for her good;
 owejuoiya kęd' qbe qbu; oweši naiya bu n'azu oifia
 it asks him where she is; he says that she is behind bush where
 n'qbe nęku ósisi kwu.
 big tree stood.
 (9851) g 2

Anu oifia węvuluya uezq; lue n'ebé
 Bush beast went before him ; reaches place where
 nneyočie bu.
 grandmother was.

Owęsiya : imedaga ? owejua odonye,
 He said to her, "how are you?" she asked who he is,
 Owesiya na muiwa bu ofu fanamu amu.* Owębinite
 he says "I am the one they laugh at." She gets up
 n'ebé odine ; wemęye uezq; anu oifia wabwata
 from where she is lying ; opens door ; bush beast comes in and
 bue nneočie.
 kills grandmother.

Ofu fanamu amu bia, ofu uezq ye oye, owęsia : nneočie
 The one they laugh at comes, finds door open, says, "grandmother :
 imedaga ? Ogeri onq. Owębata n'im' qno ;
 how are you ?" She doesn't open mouth. He goes inside house ;
 osiya : inqkwofu nídò ? iji wędinglu dika onye nwul'anwu.
 he says : "are you alive ? you lie down like a dead person."

Ogeri onq. Anu oifia węsi n'agiga ębe uezq
 She does not open mouth. Bush beast comes out from side where
 eye eye ; wębia kaya noya ; owębè kw' ákwá.
 door opens ; comes to swallow him ; he begins to cry.

Nnaya nagabuge wefuziya k'onębę ákwá. Owębata,
 His father was passing and saw that he is crying. He comes in,
 pal'ębwę, qpa, wębabue anu oifia węzoputa nıwaya.
 takes gun and shoots bush beast to save his son.

NNAMU GWELUM.
 FATHER MY TOLD ME.

Qsi na fan' qgò Anugo ; fawęčęfuga.
 He says that they had fight with Anugo ; they drove them away.
 Ofu onye węq nęnu, si ya naya agarq abwa qsq ;
 One man was on top, says that he will not run ;

* Clearly a misunderstanding of the English story.

fawębuyatuoya, wębul' ísí. Qka węke anafa
 they kill him, they cut off his hand. Oka takes their land
 węnako ji.
 to plant yams.

ASSAULT ON A WOMAN.

Àkokq maka ñwainye dimę jébe n' omago; ndi olu bweya.
 Story about woman pregnant going to farm; criminals kill her.

Ofumbwafo ka ñwainye dimę jébeli omago. Qsi kaya
 One day a pregnant woman went to farm. She says that
 je ngwa, n' ańwu gačă bueya. Oluzie n'omago
 she goes quickly, that sun will beat her. She reached farm
 ébè qkolu ji; ofu nęku dińkpa nabq; ka fa nęwu
 where she planted yams; she sees big men two; that they dig
 jiye; qtie nkpu; obu kan unu nęguče jím? egňe
 her yams; she shouts; it is you who dig up my yams? they dig
 obaji n'asa. ò ó; nay' amwara na ob' unu nęguče
 seven rows. Oh, oh; that she does not know that it is you who dig
 jiye. Nkëna wękþebeluya ilo; biko, ekofutakwana.
 her yams. One of them begged her; please, don't talk out.
 Ókwie. Nkëna węsi naiya gabakbó fa mwa.
 She agrees. The other says that she will report them nevertheless.

Węwgli umma, bube ñwainya ube umma n'abwa n'
 They take matchet, cut woman with matchet on jaw and
 àkoko.
 side.

Ñwainye wękboro; qdëfa na ñwyrugo; nkëna wębia
 Woman bends and falls; they think she is dead; one comes
 doloya ife owo n'onu, wębwala.
 and loosens her necklet, runs away.

Anqkota ñwainye wębinite, wębwanaba n' onq; qfuga
 After a time woman rises up and goes home; she reaches
 nębwęle onq, qdà' n'uzo, mmę kočičenya ainya.
 near home, she falls on road, blood covers her eyes.

Ndi bēfa wētie nkpu ; umu okolobia wēbia, paleya
 Her people shout ; young men come, carry
 naba n'onq ; wē jubaiya qdīno mēlei ? Owēsifa
 her into house ; ask " what is the matter with you ? " She tells them
 nia jēlu omago qbe nya kqko ji ; Oofotazia,
 that she went to farm where she planted yams ; she comes there,
 fū nēku diñpa nabq ka farul' ani negu jive ; nya
 sees big men two, that they stoop to dig her yams ; she
 juqfa od'ēñwe ji fa negu.
 asks them who owns the yams they dig.

Ndi bēfa wējuooya imakwalefa ; qsifa na
 Her people ask her " do you know them ? " she says that
 ya niwalufa n' ainya, mwa na amorakwam ăfafa.
 she knows them by eye, but that she does not know their names.
 Ewējuooya kede ndi qbe qbo ; qsifa na qbu ndi
 They ask her where they came from ; she says that it is people of
 Ifite Nibo. Ewēduluya n'iru ony' oïcā ; ewējide
 Ivite Nibo. They accompany her, go before white man ; they
 ndi čif Ifite Nibo ; ewesi ka fa čqba ndi bulu mwade.
 arrest chief of Ivite Nibo ; they say they look for those who killed
 person.

ĀGABA NAČU NTA.

LION GOES HUNTING.

Ofumbqsiifu k'āgaba naču nta, ikè gučaya,
 One day lion goes hunting, strength fails him,
 omakbulu na ndò ; qlar' qla ; oke năkwasiya ; owētēte ;
 it rests in shade ; it sleeps ; rat climbed up it ; it wakes ;
 ojid' öke k' obueya ; ofu anu oifia siya :
 it takes rat to kill it ; a bush animal says :
 biko, rapu oke ; owerapu oke ; āgaba jēb
 " please let rat go " ; he lets rat go ; lion goes
 uzo ; obó wēmadoya ; onaba mbà ka ya foa ; oke
 other road ; net takes it ; it tries to get out ; rat

węsiya : rapu. Qtawaliya obó ; qtawa
 says : "leave (it)." It bites through his net ; it bites ;
 owęsi ḣagaba foa. Olukqfotale ; okenenyē. qsiya
 it says to him "go." It escapes ; it thanks him, says
 n'omękeliye ; qsiya fanabq gęmęnę n'
 it has done him service ; he says they two will make
 oiyi ; fawębili n'ofu ono ; fa dikā nwanne ;
 friends ; they live in one house ; they are like brothers ;
 emęrigęzie obu oke liye ; qsi n' ifeya osorqya.
 afterwards it kills rat and eats it ; says he did not like it.

ONYE NERI AGO.

LEOPARD MAN.

Onye afu jębe n'oifia węri ago če ndi beye
 One man goes into bush and becomes leopard to watch his people ;
 efi, nabq wegawuge jiq ; owęmakwāsafa wętafa ;
 cows two were passing ; it jumps on them and bites them ;
 efi węnębe ; ofu onye nü owęba jębe, owęcęliye ;
 cow moos ; one man hears and goes there, waits for it ;
 owęlu k'qbiālu ; qwębia k'qdakwasiya
 it reaches that he comes ; he comes to fall upon him ;
 nwok'afu węnili ummaiya obue n' qkba ago ;
 that man takes matchet his and cuts legs of leopard ;
 nwok' afu wębqwala ; ago węcębiye.
 that man runs away and the leopard follows him.

Oluzie k'ągo čukataliye ; owęgar' azú ;
 It reaches that leopard follows far ; he comes back ;
 si' n' qdumwa ; owęnaba. Olue čie, owęče nwok'afu ;
 says all right ; he goes back. At dawn he waits for this man ;
 owębia k'qfu efi ago bęlu ; ago buliya.
 he comes to see cow leopard killed ; leopard kills him.

Ibęfa węsiya na fá agaradi gafu nka węje n' onq
 His people say that they cannot see this, and go to the home of the
 onye neri ago ; węsiya gęrizina ago qzq.
 leopard man ; tell him not to turn leopard again.

Ńke néri ago węsifa nya ganéri ago ; ibéfa węjewele.
Leopard man says that he will turn leopard ; his people go away.

Oluo ubqsi qzq owejče ńwatakele na n'qla.
Another day he watches small boy that goes to sleeping place.

Owęluo ka ńwatakele afu nańe qla n' ańase.
It reaches that boy then goes to sleep in evening.
Ago węsi n' qbqno dàkpoya ńwatakele webuonye.
Leopard passes where he was jumps on boy, kills him.

Nneya na nnaya węke qgo ; wejeku onye néri ago ;
Mother and father prepare war ; go to house of leopard man ;
nnaiya wępal' ékwè n' umma ; nneya wępala mbwa'.
his father takes gun and matchet ; his mother takes quarterstaff.

Ewęfa jęlue bonye néri ago ; nna ńwatakele
They go reach house of leopard man ; father of the boy
wębwanye ébwè ; onye néri ago wębapota kaya dàkbo
fires at him ; leopard man comes out to jump on
nna ńwatakele. Nneya wę palu mbwa kugwo
boy's father. Boy's mother takes staff and breaks
onye néri ago ísi ; owędà. Nna ńwatakele węlu umma,
leopard man's head ; he falls. Boy's father takes his matchet,
wębueya n' afq ; onye néri ago węjijia kaiya niri ;
cuts it in belly ; leopard man struggles to get up ;
nna ńwatakele pal' ébwè węsu onye néri ago n' imi ;
boy's father takes gun and hits leopard man on nose ;
owędà ńwuru. Nne ńwatakele na nnaya wejeku umunafa.
he falls dead. Boy's mother and father go call their family.
Umunnaiya wębia pale onye néri ago węjenieya.
His family come take leopard man, go bury him.

TORTOISE AND THE BLIND MAN.

Mbè n' qbwene iyale jebe ofu ńwoke bulu isi, ya na
Tortoise and cock together go to one man who is blind, he and
ńwunyeya. Mbè węlofofa ka faneli nli ; oweśi qbwene,
his wife. Tortoise sees them that they eat ; he says to the cock,

k' ainyi je ganatafa nli ; mwa ngi, amukwana ;
 "let us go and take their food ; but you," "don't you laugh ;"
 qbwene welukweya. Fawe jelue ; disi sulu, nwunyisi
 cock agreed. They reach ; husband blind takes, blind woman
 sulu, mbè sulu, qbwene sulu, nlifa wegusifa. Disi na
 takes, tortoise takes, cock takes, their food finishes. Husband and
 nwunyisi welenob' qgo ; disi si nwunyeya, obu ngiwa
 wife fight ; the husband says to his wife, "is it you eats
 lisili nli ainyi nine ? Nwunyisi si disi, obu ngi
 finish food, our all ?" Blind wife says to blind husband, "is it you
 nwa lisili.
 that eats finish ?"

Fawelusli nli qzo, sisiya bubute, falibe.
 They take cook food other, finish it, carry it out, eat it.
 Mbèku si qbwene, k'ainyi je, na fa akwadèbego ilili. Mbè
 Tortoise says to cock, "let us go, they prepare to eat." Tortoise
 si : qbwene, mwa ngi amukwon' amu mwa nobafa qgo.
 says : to cock, "but don't you laugh when they fight."

Disi sulu, nwunyisi sulu, mbè sulu qbwene sulu, nli
 Blind husband takes, wife takes, tortoise takes, cock takes, food
 gusiya fa wenoba qgo ; disi si nwunyeya, obu ngiwa
 finishes, they begin go fight ; husband says to his wife, "is it you knows
 mwale ife neme nni ainyi ; nwunyisi siya n' amwaram,
 what is done to our food " ; the wife says to him,

ifé méluya. Ebwene wemub amu, mbè
 "I don't know what is done with it." Cock laughs, tortoise
 bwal' qso, mwa disi sele : onye namu amu ? Popampa,
 runs away, but husband says : "who laughs ?" Carry,

pawatagi nà mbala bém ; popampa palu mbè n' qbwene
 carry you to court outside my house ; carry carries tortoise and cock
 bata n' im' oguge. Disi wejukwasi qzo, si onye namu amu
 into compound. Husband asks again, say who laughs
 popampa, pagobe gi nenu nku ; opagobe mbè n' qbwene.
 "carry," carry you up on oil palm ; it carries tortoise and cock.

Mbè wèsiya : obu muñwa mbè ; yapadatamu ; disi siya :
 Tortoise says : it is I tortoise ; carry me down ; husband says :
 onye nèku ifenu, imigi n' ainya kwaçite ; owèpadatagi,
 "who talks that thing, your nose and eyes shut ; he carries you down,

owèpadatañbè. Mbè siya : n' ife igemeya
 he carries tortoise down." Tortoise says : "what you (can) do (that) will
 gewuteya, bu ya tunieya  nu n' ani qkbq nko ; ya okwanaiya
 hurt him, it is throwing him up on dry ground ; don't throw him
 n' ani id mili. Ow kweya ; ow bulu mb gaba nikbel  m li
 on wet ground." He agrees ; he carries tortoise to waterside,
 ligol  nu, toraiya n'ani nime mili ; Mb  w led  m'oniw r  ;
 climbs up, throws him down in water ; tortoise falls but does not die ;

olu ka  m esia n b  pota, je gawaroya,
 it reaches that afterwards tortoise comes out, goes and washes,
 pota  nugu, w le qdoya, ofw , si naiya nata.
 comes out on hill, takes his horn, blows, says that he is going back.
 Disi w l n  k'q n  mb  n r , si : onye n ku if nu ;
 Husband hears noise tortoise sounds, says : who says this thing ;
 popamp , palu mb  panataye b m. Popamp  palu mb 
 carry, carry him to my house. Carry takes tortoise

lue na b  disi. Disi kw si mb , okwa n gi ?
 reach house of husband. Husband says to tortoise, is it you ?

Osi, n' atoyi n'  ni qkbq nko mwa n gi  nwura
 He says, when they throw you on dry ground you will not die,

mwa atoyi n' ani mili iga wuru.
 but if they throw you on wet ground you will die.

W esiya imigi n' ainya gakpo ite gainye n zu asa ;
 He says your nose and eyes are shut reach weeks seven ;

imiya n' ainya gakpo ite, gainye n zu asa. Mb  q l r  if'  b una
 his nose and eyes are shut for seven weeks. Tortoise ate nothing

mwa qfor' uzo, izu asa welu, qsi mb 
 but did not see road, seven weeks reach, he says to tortoise,
 popamp  si n nu igw le  oraii n'ani ; na igara w .
 carry from up in sky, throw you to earth ; you will not die.

Popampà site nenu ígwéle ṭoráñbè n'ani. Mbè dà,
 Carry from up in the sky throws tortoise to ground. Tortoise falls,
 bwal'isiye. Mbè zi ozi si nwunyeya, ya
 breaks his head. Tortoise sends message, says to wife, she
 wèlu qkba bia, bę disi ka obuluya,
 takes basket, comes to house of blind husband that he carries him,
 na ębwène alăputagoya bue. Nwunyeya wesiya
 that cock takes him out and kills him. Wife says
 onye mbè zil'ozì ęsim kpolo nuku ewu dime buōliya.
 who tortoise sends on message says to me take big goat pregnant kill
 and eat it.

Mbè zikwesi qzq, siya : gwélo qkba, wele nkata
 Tortoise sends again, says : take basket, take round basket,
 na mbè nwanega n' ębwène buliceleya
 that tortoise, son of Anega, that cock kills him, cuts him up,
 nibe nibe. Nwunyeya siya : isi mu sue
 piece by piece. His wife says : do you
 onq bainyi qko, wel'qkba kpqnto,
 say to me burn our house with fire, take basket, put ashes,
 wèlu nkata kponto, pataliye. Nwunyeya węsu onq
 take round basket, put ashes, carry it to you. Wife burns house,
 kwakqlo di n'onq, bęfa bunegesia ife nine bennyea.
 collects all in house, their house, carries all things to mother's house.

Onata kpqnto n' qkba na nkata pajelu
 She returns, collects ashes in basket, in round basket, takes them to
 mbè na bę disi. Mbè węsi nwunyeya, naiya
 tortoise in husband's house. Tortoise says to his wife, he sends
 zili ozi si ngi wèlu qkba bia gebuluya. Isim nkizizi
 message, tell you, take basket come and carry him. You say to me
 first time,
 musigi kpqlo nuku ewu dime bue; musiyi nkęboa
 I say to you take big goat pregnant kill; I say to you second time,
 wel'qkba, wèlu nkęta, bia. Na ębwène bulisim,
 take basket, take round basket, come. The cock kills me finish,
 nibe nibe. Iwèlu sue onq bainyi bue ofu ewu
 piece by piece. You take burn our house, kill the one

ainyi nwélu, kwakol' ife nine ainyi nwélu, bu nèbènneyi
goat we have, collect everything that we have, carry to your
mother's house,

inaganata wel'qkba, wélu nkéta, kponto
you come back take basket, take round basket, ashes of
onobainyi, ipatalum. Ejimu nto géméginí ?
our house, you carry to me. What do I take ashes to do ?

Ñwunyeya siya : ginéka inačo bę disi na ñwunyisi ?
wife says : what do you want in the house of the husband and
wife ?

ga na qbwéne kpako ; qbwéne wegqbueyi ; obu ga
you and cock arrange ; cock deceives and kills you ; you are

inago ; owélu qkba na nkéta, tótoko mibé
cunning ; she takes basket, round basket, picks out tortoise

wébuluya na nal' ono bulu mibé
and puts him together carries him and goes home, carries tortoise

tóboiya n'onq qib osul' qko, mibé nákwa ákwá ;
and puts him down in the house where she has fire ; tortoise cries ;

Ñwunyeya wérapu mibé, bwanaba benniya,
his wife leaves tortoise, runs away to her mother's house
mibé wéñwuru.

tortoise dies.

SPEECH.

Ofu mbiale mu, Onyeso, nw' Ézénri,
It is I who come, Onyeso, son of the Ezenri,
nnam bv' ézé, mwébu fči nefug' ézé,
my father was chief, I got Ici marks before I got teeth,

izu' linenq nw' ézè fu éze
at fourteen weeks the son of the king has teeth, but if
m'obug' fči, ofu ézé, obulu nsq, qetufuenya.
without marks, teeth come out, it is forbidden, they throw him away.

Kénekanéra ndi mèlu nkpolo nw' éz'
Every town that makes noise son of the king agaba n'ododoñwa
goes to that country,

węśia : bięme, mw' abwana :
 and says : don't do wrong, don't make war,
 anụnqo ; oka ńw' ézè neme. Ainyi jibulu
 don't fight ; so son of the king does. We are wearers
 ony' ago ; ife sil' ikè n'obodo, obolia bwona
 of leopard skins ; anything violent in the town, it is if
 ainyi bu umu ęzè eje dokweya ; qbia ka
 we are sons of kings for us to go and settle it ; when the
 Govement eji pota ęwélé ńwele Ibo nine ; ainyi wesi
 Government comes they take and get all Ibo ; we say to all
 Ibo n' ife ainyi neli k'ani qdokbu n' ainyi ;
 Ibo the thing we eat that the land may be good for us ;
 ainyi bu Nri n' isi ani Ibo nine ; n' obu ainyi bu ony' isi
 we are Nri, head of the land, all Ibo ; we are head of
 n'obulu nine nča ; enugovément welubia ainyi
 the people, all towns ; when the world of Government
 węnqnej obodo mębia.
 came we mind them and the town spoils.

TORTOISE AND HORNBILL.

Mbè nwanega năapia iyi, jeb'
 Tortoise son of Anega and hornbill together, go to
 ękù, ękb at 'akü Mbè wesi
 collect property, to take palm nuts. Tortoise says to
 apia : biko ńwannem, tinyem na ńkuyi, węfalu,
 hornbill, "please, brother, put me on your wing, fly,
 bę nęnu ńku. Muńwa gainyakb'a, ainyi
 perch on palm tree. I will hang bag, we will
 getinye akü nimeya ; apia wękweya wętinye mbè na
 put nuts inside ;" hornbill agrees, puts tortoise on his
 ńkuya, węfalu, bę nęnu ńku.
 wing, flies, alights on palm tree.
 Onakbat' akü onenye mbè ; onakbat' akü, onenye mbè.
 He takes nuts, gives to Tortoise.

Mbè si n' ogèle akb'a oinya, n̄ewel' akù, nata,
 Tortoise from hole of bag he hangs, takes nuts, eats,
 mw' apia amwana ; apia anakbata akù nenyé
 but hornbill does not know ; hornbill takes nuts, gives
 mbè ; owemékete ; apia juba mbè, siya
 to tortoise ; he goes on ; hornbill asks tortoise, says
 akb afu ojunurq mbè siya, n' qkajurq,
 this bag, is it not full ? tortoise says, it is not full,
 apia kweya, nakbata akù, nenyé mbè.
 hornbill agrees, takes nuts, gives to tortoise.

Emesia ka ikè agulu apia osi mbè
 After strength finishes for hornbill, he says to tortoise,
 wete akb afu, ka nnene mbè wętinyeya
 but bring this bag, let me see ; tortoise takes

akba, onene węfu, n' akù adero n' akba nčanča.
 gives him bag, he looks, sees that nuts are not there in bag at all.

Owę juba mbè, siya kede aku nnenyegi ?
 He asks tortoise, says, where are nuts I give you ?

mbè siya naiya amwara mbw' oke ji węlu bępu akba.
 Tortoise says he does not know when rat took, cut bag.

Inakbat' akù nenyem, anam etinye nim' akba, amwaram
 You collect nuts, give me, I put them in bag, I do not

n' akù adafusia ; apia siya n' qbu asi
 know that nuts all fall out ; hornbill says, it is a lie,
 na ńgiwa bu mbè, mwale ife męl' akù ; owęle
 that you, tortoise, know about nuts ; he takes

tora mbè mbè dà na nime' orimili ; Mbęku węnekęt'
 throws tortoise down, tortoise falls in middle of river ; tortoise looks ;
 ainya omar' ife ęgème węputa owękłok qba
 does not know what he will do to come out, he calls many
 umwazu, sifa n' obulu na fa ębugonye nęnu ani, naiya
 fish, says to them, if they carry him on land, he will
 gegosifa ofuke omaliča ęgu nyamutalu owęsi k'
 show them one nice song (dance) that he learns ; he says

unu nyę nítì etu nya gesegu, fawęsiya, yaguq ka fanu
 listen how he will sing, they say, sing let them hear
 mbęku węgwosi; umwazụ bwanu imulimu bwa.
 tortoise sings fish run together run.

Umwazụ nine di n' orimili welobwakqba fabugo mbè nęnu
 Fish in all river run together, they carry tortoise on
 ani; olu ka fa bugotęsiliya osifa kb'kqba afifia, nęku
 land; when they carry him finish, he says to them, collect grass, bundle
 uku afifia, fawekweya fakb'abqba afifia dika k' osigwafa
 big of grass, they agree, collect grass as he tells them.

Mbè węsifa: unu nine baie n'im' akęlęka; fawękweya
 Tortoise tells them, you all go in grass, they agree; He
 Owegobalofa egu, si: Umwazụ bwa n'imulimu, bwa; umwazụ
 sings to them, says, Fish run together, come; fish
 nine webwakqba nim' afifia. Mbęku węwęle óko sunye
 all run together in grass. Tortoise takes fire, puts
 nim' akęlęka; óko wębwabusiya umwazụ nine; qbu sq ofu, evi
 fire in grass, fire burns, kills fish, all only one evi passes
 si n' óko bwabana mili; ofu k' aja si n' óko bwapota
 from fire, runs into water; one aja passes from fire, comes
 bwaba na mili; qbu n' qfo k' uniwazụ nine dięe iče siwęlu
 out, runs to water; it is thus that fish all different take,
 bwaputaneya ofu ofu, węmoba azu qzq welum' oba nim' mili ori
 run out one by one, take to bear other fish in water.

Mwa mbè lolo k'azụ nine gusiya mw' agurq
 But tortoise thinks that fish all are finished, but they are not;
 obu n' qfo ka mbè nąpia siwęlu ji ókō n'orimili.
 it is thus that tortoise and hornbill go take property in river.

Mbè welukbokobe umwazụ nine k' abaiwurusi; okbonyęfa
 Tortoise takes to collect heap of all fish that died; he puts
 n'akba; owęl' ofuk' udu nyujiuoiya ęrò kwučiye, kękwiya
 them in bag; he takes only one pot, fills it with fat, shuts it, ties it
 nęnu akba, wępalu, naba, mwa if' ęlolù węnyuju ęrò n' udu
 on bag, takes carry, goes home, but why he thinks take fill pot

bu qbūlu na ozu anumanu n'uzo ; fa juaiya : m̄bè, obugjini with fat, is if he meets animals on road; they ask him: tortoise, what do ka ibu ? ow̄sifa n' qbu ozu n̄wadqra you carry ? he tells them that it is the body of person's daughter, n̄wūru mbw̄d̄eri ka aj̄ebute. Qsiya gwaziafa nofo, nia who died long ago that he carries. He says if he tells them so, that w̄el' a akaiya, kwuyęp udu q̄r̄o, osie umanumanu ; abwal' qso he takes his hand, opens pot of fat, it smells (for) animals ; they run

siya n' ; qbu ezie. Ow̄pota n'uzo zu ato away, say it is true. He comes out on the road and meets a bush cow ; ato jubaiya m̄bè qbu ḡini k'ibu n'akb'a ; osiya naiya j̄elu the bush cow asks tortoise what he has in his bag ; he says he is

ḡebute ozu n̄wadqra n̄wūru ged̄eri ; carrying the body of a woman of the people who died long ago ;

in̄qr̄o k' on̄esi qsiya bu ato don't you notice that it smells ? he says to him, he is bush cow,

naiya n̄qr̄o ; m̄bè tiny' aka n' isiya he does not perceive it ; the tortoise takes his hand and puts on his

kwūpu udu ár̄o ; ow̄sinya, ato w̄esiya, qbu ezie, head and opens the pot of fat ; he smells, the bush cow says, it is true,

ato webwab̄ qso bwāb̄ oifia. M̄bè gaba pota zu the bush cow runs, runs into the bush. Tortoise goes on and meets an enyi ; enyi siya, akataka, qbu ḡini k' ibu ? elephant ; the elephant says, big man, what are you carrying ? qsiya naiya j̄ele ḡebute ozu n̄wadqra nke n̄wūru mbweri he says he is carrying the body of a daughter of the people who died long ago ;

enyi w̄esiya gosim akb̄a, ka, nnene m̄bè siya the elephant says to him, show the bag, let me see, the tortoise says,

in̄qr̄o k' on̄esi ? ow̄tiny'aka n' isiya kwupu don't you notice that it smells ? he puts his hand on his head, opens

udu ár̄o osiye Enyi bwāb̄ oifia, siya he pot of fat and smells it ; the elephant runs into the bush, says akataka, pale jebe qbu ezie ; m̄bè welegaba big man, carry it and go, it is true ; tortoise takes it and goes on.

Opotakwasi n' uzo ozu ago, ago siya
 He comes out on the road and meets leopard, leopard says to him
 "ony' uku n'qra ogjni k'ibu ?" mbè siya
 "big man of the people, what are you carrying ?" Tortoise says
 naiya bu ozu nwadqra nke nwulu mbwieri.
 to him it is the corpse of a woman of the people who died long ago.
 Inqro k' onesi ? qtiny' aka n' isiye, okwuyepu, osiye
 Don't you smell ? he puts his hand on his head, opens, smells
 ago siya "ony' uku n' qra qbu ęzie
 and the leopard says to him, "big man of the people, it is true,
 mw' anagam ęsoyi gejeniya. Mbè siya ngi, ago,
 but I follow you, go and bury it." Tortoise says to him, you, leopard,
 nębu efi n' ato, si na ngi gesum gejeni ozu
 kill cow and bush cow, say that you will follow me, go bury corpse
 nwadqra n' esisi ; qsiya naiya gesoya
 of woman of the people that smells ; he (leopard) says he will follow
 him,
 gejeniye, mwaka na qbu ada ainyi nine. Mbè siya qdémwa.
 bury her, because it is daughter of all of us. Tortoise says all right.
 Owesi ago čelum n' ębe ka nje jenyuo nsi
 He says to the leopard, wait here, let me go and defaecate ;
 owęlue nim' oifia nyuo nsi węlu nkpol' ose oiča
 he reaches inside bush and defaecates, takes one seed of pepper white
 tukwesi nęnu nsi.
 pins it on dung.
 Ago węlukb oiya mbè, mbè ; nkpol' ose
 Leopard calls to him, tortoise, tortoise ; pepper seed
 siya, kainyusi nsi ka mbia.
 says to him, let me finish defaecating let me come.
 Ago kwuya qdémwa ; qdokata nwantinti oge okboiya,
 Leopard agrees all right ; he waits a little time, calls him
 mbè, mbè, ozaiya, siya kainyusi nsi, ka mbia ;
 tortoise, tortoise, it shouts let me defaecate, wait ;
 ago kwuya, qdémwa ; qderega nwantinti oge okboiya,
 leopard agrees, all right ; he waits a little, calls him,
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m̄bè, m̄bè, osiya kainyusiya nsi, bia; iwe w̄ewo tortoise, tortoise, he says let me defaecate, come; anger takes

ago. Ago w̄eba nim' oifia, w̄efu na m̄bè leopard. Leopard goes into the bush, sees that tortoise anqr̄z̄i n̄ebafu. Ow̄elubwa q̄sq̄ j̄e b̄e m̄bè; duo is not there. He runs, goes to home of tortoise, is just

m̄b̄e sisie nli, buṭe k' olibe; ago w̄elubata finishing cooking chop, carries it out to eat; the leopard comes and

w̄esiya, ony' uku n' qra qkwamu k' ilāfulu says to him, "big man of the people it is I that you deceive."

M̄b̄e tuoya, "ago, n̄w' oli na mm̄e"; osiya Tortoise answers, "leopard, child of eating with blood"; he says to

ago n' ikbe amam. Bia ḡenlibe nli. Ago w̄ekweya, leopard that judgment catches me. Come eat chop. Leopard agrees,

w̄ebia bulu m̄b̄e, tanye n' okbulu ikwe, nod' ani n̄enuya, comes carries tortoise, puts under mortar, sits down on him, w̄eleneli nli.

eats chop.

M̄b̄e n̄okata, si, Mu, m̄b̄e, n̄wanega, Tortoise stays long, says, I, tortoise, son of Anega, sisili nli ngeli; ago owulu, n̄w' oli na mm̄e, cook food I shall eat; leopard (son of) cotton; child that eats with blood, w̄elubata bulu m̄n̄wa, m̄b̄e, n̄wanega, wel' ikwe, he comes and carries me, tortoise, son of Anega, takes mortar, kpudom, nol' ana n̄enoya; olilide anu lisiye okpugo ikwe, covers me, sit down on it; after he eats meat finish he opens mortar,

č̄l' q̄kbokbo, w̄elem, w̄el' akpopu nli tilim. takes bones, puts for me, takes pieces of food puts for me.

Ago wej̄uooya, akataka, n̄wanega, odu nk' inęku? Leopard asks him, son of Anega, what are you saying?

Qsiya, nnam, ago, n̄wa oli na mm̄e, He says to him, my father, leopard child that eats blood, q̄kwurqm if' obuna, asim n' q̄kb okbo azu inyelim I do not say anything, I say that bones of fish that you put for me

nasqm̄ osq̄. Dalu, nnam, imęke. are sweet for me. Thank you, my father, you do much.

Obu nqfo ka mbè lolu kaiya wélaftña ago, mw' ago
 It is what tortoise thinks that he takes deceive leopard, but leopard
 mwale ife mbè nqlo.
 knows what tortoise thinks.

MBEKU NA OGQYA.

(TORTOISE AND HIS FATHER-IN-LAW.)

Mbèku jélo ákwá bogoya oule of umbqse
 Tortoise goes to cry in father-in-law's place ; it reaches one day
 ka mbèku nakwadébe ije nakwa bogoiya
 that tortoise gets ready to go and cry in house of father-in-law ;
 owénu k'ofu onu nara díka onu opu owési n' obu odi,
 he hears one noise sound(ing) like noise of flute ; he says it is "drum,"
 ikunneya narañwo si naya gesu unqbeaya
 his mother's people sound this, says that he will burn his own house,
 maka na ibeya jíje tèlu aka. Mbèku wéwé'l' qko
 because her place to go is far away. Tortoise takes fire, puts fire
 sufa bęya su qbă jiya mèbisi ya ife nine oniweglu ;
 to his house, puts fire to his store yams, spoils all things that he has ;
 owélugaba pota n' uzo wéfo ololingodo, juooya mwale, qbe
 he goes on road, sees grasshopper, asks him, do you
 opinu anara ? Osìya bu ololingodo
 know place this flute sounds ? He (i.e., grasshopper) says, it
 k'edetosiara Mbè siya nia nolo k'onara
 is grasshopper that is crying ; Tortoise says that he hears
 "fifi," anágala nti, ngeli, mwa mbéfa anagala nti, ngeli.
 that he cries "fifi," long ear, big, but tortoise their, long ears, big.
 Mbèku wesiya n' qbweya siya na igedujem be
 Tortoise says it is he, says to him that you will lead me to
 ogoniwoke nwulúno ; siya maka na munwa bú
 house of father-in-law, that is just dead ; he says because I am
 inbè ; qbulu na mu àkwàba, ainyammili anarabwam
 tortoise ; if I cry my tears cannot run down
 makána abum qgalainya, n'iféle némé qgalainya nakwa
 because I am rich, that shame takes (does) rich men to cry
 (9851)

ákwá ębe mwade nò. Ololingodo wesiya, mbéku
where person lives. Grasshopper says, Tortoise,

giniá kaigényem mwa ainyi jesiya ? Mbè siya naiya
what do you give me after we go finish it ? Tortoise says he
gétinyégi nim' okbu nkbu n'isi siya n' qbolona fabuté nni
will put you in hat that covers head, says if they bring food, I
aiyam ękeya qkala nabq ; ikbol' ofu, ękbolum ofu.
will divide it in two ; you choose one, I take one.
Ololingodo wesiya qgini k' igéme k'ainya mili wébuaga ?
Grasshopper says, what will you do that tears go run ?

Mbè siya naiya gejé gačota ulé jíoko, wéleya tine
Tortoise says that he will go find rotten plant, take it put on
n'égédege irum, kb' ukwéseyá ökpú. Qbuluna inébu qdoyi
forehead of my face, take hat cover it. If you blow your flute,
mbwé qnqkatála qwonyem akam, tie n'isim, si
time that he sits (short time) I lift my hand, touch my head, say,
afoàm aluò qgqinwoke aínwuru. Apiam aka n'
I see forbidden thing, father-in-law is dead. I press hand on
egéd' irum, mili abwaléte.
forehead, water runs down.

Ololingodo kweya fajebe bogoyaínwuke, lue.
Grasshopper agrees ; they go to the place of father-in-law, reach (it).
Mbè da n' ani, tie nkbu, nna, o o, afoam alo,
Tortoise falls down, shouts, oh, my father, I see forbidden thing,
oti aka n' iru, mili abwaléte. Mbè dà n'ani qzq,
he knocks hand on face, water runs down. Tortoise falls down again,
tie qgqinwoke ; oti aka n' isiye, mili
shouts, my father-in-law ; he knocks hand on his head, water
abwaléte ; ndi qgoya nwoke wébwakqba, nasiya,
runs down ; the father-in-law's people male run together, answer
him,
qgq ainyi nwoke ębézin' àkwà. Mw' ololingodo nębelili
our brother-in-law, stop crying. But grasshopper cries more and
àkwà ; mbivé mbè nękétel' ainya, ku isi n'ana, nna,
more ; then tortoise looks round, knocks head on ground

o, o, qgɔ̄nwoke, afoam alo, oti aka
 oh, my father-in-law, father-in-law, I see forbidden thing, he knocks
 n' isiye, mili abwalete. Ndi qgɔ̄yaiwoke siya,
 hand on head, water runs down. People of father-in-law say,
 qgainyiñwoke, qbez̄in' ákwá igasukw'ono.
 our brother-in-law, stop crying, you will break your neck.

Mbè koa isi n'ani tie nkpu, bainyi, e, e, qgɔ̄nwoke
 Tortoise knocks head on ground, shouts, our people, my father-in-law
 añwuru; ofña aka n' iruya, nd' qgɔ̄yaiwoke si
 is dead; he presses hand on his face, those of father-in-law say,
 mwakana, ngi okenyé mwadu n̄ebe ákwá d̄ika
 because, you big man cry like a poor man that knows
 obw̄enyé na amwara ifè. Mbèku koa isi n'ani daba tie,
 nothing. Tortoise knocks head on ground and shouts,
 nkpu qgɔ̄nwoke, mwa odi ka ngeme? Ofu qgɔ̄nwele
 brother-in-law, what shall I do? One father-in-law I
 añwuru, nna, e, e, afulum ainya; umunna,
 have is dead, oh, my father, I see suffering with my eyes; brothers
 e, afoam alo. Mbè w̄elukwasi ákwá yale.
 oh, I see a forbidden thing. Tortoise cries finish, leaves it.

Nd'qgɔ̄yaiwoke w̄elubute mwainya, oji, kute
 The male relatives-in-law take carry palm wine, kola, water
 mili mwaka ̄kw'aka na efia iru. Mbè w̄elukunia kw'akaya,
 to wash hand and face. Tortoise stands up,
 fia iruya, w̄el'oji, w̄a qji, ke, qkala nabq,
 washes hands, face, takes breaks kola, shares, two equal shares,
 nye nd' qgɔ̄yaiwoke ofu. Očil' qji n̄ke lulu luya n
 gives to his relatives-in-law. He takes kola that is shared to him and
 ololingo, tasiya, mwa očetaraiya, n̄wq mia
 grasshopper, eats finish, but does not remember him, drinks palm
 wine,

n̄ke lulu ya n'ololingo, mwa očetaraiya.
 which is the share of him and the grasshopper, but forgets him.
 Ololingo w̄efo ife mbè n̄eme; obwa nkiti, n̄edi ndidi.
 Grasshopper sees what tortoise does; he keeps silent, be patient.

Nd'qgoyaiwoke kp'glu mbè, ba nim'onq, butè
 People of the father-in-law call tortoise, go inside house, take
 nni, bunye mbè, but' ofe, bunye mbè.
 food, give tortoise, bring soup, give tortoise.

Mbèku wèbido ili nli; ololìngodo kpoya: mbè
 Tortoise begins to eat food; grasshopper calls: tortoise
 ozaiya, osiya kede nli nkem? Mbèku siya:
 answers him, says where is my food? Tortoise says:
 čelug' odo, ka nlisi nkem tupu iginwa gelibe. Ololìngodo
 wait, that I eat finish mine before you will eat. Grasshopper

wèkwèya. Mbèku neli nli lisiye fa nine, mwa odobwèrezi
 agrees. Tortoise eats finish all but never keeps food

nli ololìngodo nčanča. Ololìngodo wek'bouya: mbè,
 of grasshopper at all. Grasshopper calls: tortoise

ilisigo nkei? Mbè siya: oiyim, qbel' emem
 you have eaten yours? Tortoise says: my friend, I am sorry
 makana éčęzölumeyi. Ololìngodo siya: mbèku,
 but I forgot you. Grasshopper says: tortoise,

inačo ka nkolo ndi qgoyi ife imèlèno?
 do you want me to tell the people of the father-in-law what you have
 just done?

Mbè siya: biko, oiyim, akqnalofa, na fa
 Tortoise says: please, my friend, don't tell them, that they
 kagegu nli qzq, owèlobue lim qgu qgq
 prepare other food, he takes to kill for me the goat of brother-in-law

mbwè afu agam akwogo ugwo ndi mèbilu. Ololìngodo
 when I go pay your debt for that which I spoil. Grasshopper
 kwèya. Mbè wesiya ololìngodo: k'ainyi bodo kwabe
 agrees. Tortoise says to grasshopper: let us begin to lament for

ákwa qgq. Mbèku wèbè, akwasi, iyoo, o, iyoo, o,
 father-in-law. Tortoise laments, saying, o, o, o, o, o,
 akwava qgq; Ololìngodo wèbido kwava; mbè
 I cry for father-in-law; grasshopper begins to cry; tortoise

jelu bogoiya akwavqgq, iyoo, o, iyoo, o,
 goes to place of father-in-law and laments, oh, oh, oh, oh,

akwavqgo, nd'qgqya wębata, siya :
 lamentation of son-in-law, those of father-in-law come in, say :
 qgɔniwoke, ękwat' ákwá qzq ? ędékwon' ainyi,
 our brother-in-law, do you cry again ? don't we just tell you,
 agwagwoyi : ngi akwaniya ákwá makana ibu
 don't you cry because you are
 qgalainya ; qsifa n'ife mēlu mu ji akwa ákwá etue
 a rich man ; he says why I cry like this

qbu na ęnwęrem qgqzo. Ololingođo węl' ákwá,
 is that I have no other father-in-law. Grasshopper laments,
 iyóo, ὸ, iyóo, ὸ, akwavqgo. Mbęku
 oh, oh, oh, oh, lamentation of son-in-law. Tortoise
 koa isi n' ana, dàba, tie ńkpu, qgqmu, qgqmu,
 beats head on ground, falls flat, shouts, my father-in-law,
 akwavqgo ; oti aka n'iruye, opiainy'
 lamentation of son-in-law ; he knocks hand on his face, presses hand
 aka, ofiče. Nd' qgqya siya : ęelu.
 on head, wipes his eyes. Those of father-in-law say : wait.

Ainyi nême k'ainyi buoli ęgu qgo. Mbęku
 We do that we kill goat of our brother-in-law for you. Tortoise
 sifa : qdjmwa. Ndi qgqya wębu ofu ęwu, keny' qkala
 says : all right. The people take one goat, kill it and share it
 nabq, nye m'b' ofu, kpł' ofu, sie nni,
 in two, give one to tortoise, take one, cook chop,
 bune n'bè. Mbęku bido libę nli, mw'
 give it to tortoise. Tortoise begins to eat food, but does not
 očetęł' ololingođo. Ololingođo kpq n'bè, mbęku
 remember grasshopper. Grasshopper calls tortoise, tortoise
 ičetęrem tupu ili bę nli. Mbęku siya :
 you don't remember me before you eat. Tortoise says :
 giňwatakele mwq si na ngi n'qgalainya gęliko nli n' ofu.

you small child spirit say you and rich man will eat food together.
 Ololingođo wekpiya m'bè, qbu, qbqlona muňwa bu
 Grasshopper calls tortoise, it is, if I,

ololingođo anarakwa ákwá ; od'íge ka nd'
 grasshopper, do not know how to cry ; do you think that the
 qgqinwoke genyegi if'qbuna ? bia, ka
 people of the father-in-law will give you anything ? come, that
 fa bubelig' ewu.
 they kill goat for you.

Mbèku siya : nwam, wgle ndidi, qbu ka nuku mwade nême.
 Tortoise says : my son, be patient, it is as big man does.

Ololingođo wesi n'isíya dà n'ani, libe nli. Mbèku
 Grasshopper from his head falls down, begins to eat. Tortoise
 wejid' ololingođo, aka n'isí, bwainya onu nfifio, piainya
 catches grasshopper, hand on head, turns neck round, presses
 aka n'isí; isíya bwa ja. Ololingođo wetie nkpu;
 hand on head, his head he presses. Grasshopper calls out ;

nd'qgombe webwabata ; wejuqfa qgini k'qbü.
 those of tortoise's father-in-law run in ; they ask him what is.
 Ololingođo sifa : n'anam ejel' onwem n'uzo, Mbèku
 Grasshopper says : I am walking for myself on road, Tortoise
 wézum, qsimu naiya nolo k'opu nara ;
 meets me, he says to me that he hears that flute sounds ;

omale qbosí ara ? Muwesiya n'anqrom ; qbu ififie ;
 do you know where it sounds ? I say I do not hear ; it is whistle ;
 munafie, k'inlo. Mbè ku siya : ngifikana,
 I whistle, that you hear. Tortoise says : don't you whistle,
 nyawéglufia fifififi, anagala nti ngeli ; fififififi ; opi adaba ;
 that I take to whistle long ears, big ; flute sounds ;
 onye nere biafolo, anagala nti, ngeli fififififi, opi ababa
 who looks, come and see, long ears, big, flute sounds.

Mbè wésim n' qbuya, na mgéduyaya nakwa bogoiya ;
 Tortoise says to me, it is that I shall lead him to lament in
 house of his father-in-law ;

Nwékweya ; nsiya mbè, qgini k'iygenyem, qs'if'
 I agree ; I say to tortoise, what will you give me, he says
 qbuna nd'qgqya genyeya naiya gekeya
 anything that those of the father-in-law give him that he will

qkala nabq, nyey' ofu; muwékweya. Ununye mbè
 share it in two parts, give him one; I agree. You give tortoise
 mili ik'w aka. tiny'qji, bute mainya, bunye nli,
 water to wash hands, put kola, dry palm wine, food,
 muñwa qeqikonyem. Unubuli ewu sielie nli qzq.
 but he gives me none. You kill goat for him, cook other chop.
 Mbè wébido libq nli, mw'okparqm; owësiya: qgini mèli
 Tortoise begins to eat, but does not call me; he says: why do you
 ikporqm, qsimu, nwatakélemwq n' qgalainya
 never call me, he says to me, you small child spirit and a rich
 gëlikq nni n'ofu. Qwesiya n' agam qsgogi li.
 man will eat food together. He says, that I will follow you, eat.
 Qwësi n'isiya dà n'ani nlibq nli. Mbèku jidem,
 I fall from head on ground, I eat food. Tortoise catches me,
 aka n'isi, bwam onu, piám aka n'isi, piám isi.
 hand on head, turns neck round, presses my head, squeezes my head.
 Onwëbo nkpu, si k'unu bia gafolo ifq mbè mèlu.
 He takes to shout, says to you come see what tortoise does.
 Wé juba mbè, si: ainyi lokwene n' qbu
 Those of the father-in-law ask tortoise, say: we think it is
 niginwa nakwa ákwá; ainyi mara n'qburoiyi nakw' ákwá;
 you that lament; we don't know it is not you that lament;
 Gjini mèlu ijibue onyesoi. bia nakwa
 why do you kill the man who follows you, and comes to lament for
 qgqyi. Fawèlusi ololingodo so niginwa bulu qkala
 your father-in-law. They say to grasshopper only you take (carry)
 egwa, enyene mbè nčanča, makana ainyi lolo
 half of this goat, don't give to tortoise at all, because we think
 na mbè ji obiya nine akw'ákwá, ainyi amara na
 that Tortoise takes all his heart to lament, we don't know that
 mbè naláfu ainyi aláfu, makaya k'ainyi jiwélu sisie nli bunye
 tortoise deceives us, because we cook food finish give to
 mbè, bute mili aka tiny' qji, bute mainya,
 Tortoise, carry water for hands take kola, carry palm wine,

bunye m̄bè. Mbè lolo n' ainyi bu ndi nago ala
 take give to tortoise. Tortoise thinks that we are mad
 makivie ainyi ḡebue m̄bè. Ololingodo w̄esi mbè,
 because we shall kill tortoise. Grasshopper says to tortoise,
 kpukpukena okpuyi k'ainyi n̄ene ísí, makana m̄bè tinyele
 take off your hat, let us see head, because tortoise puts
 ul̄e jioko, w̄eliya n̄eme ainya mili. Nd'qgq m̄bè
 rotten plant, takes it, makes tears. Those of father-in-law
 w̄esi m̄bè : qgqainyi n̄woke, kpukpukel' okpuyi.
 say to tortoise : our brother-in-law, put off your hat.
 Mb̄ku w̄ēusifa, n'afulurq omelu nqfq,
 Tortoise asks says then, that he has never seen that he does so,
 onye j̄elu nakwa bqgqiya ; qluzie ;
 who goes to lament for father-in-law ; it reaches there ;
 asiya kpukpukel' okpuyi. Unu amwara na muniwa bu m̄bè,
 they say to him take off your hat. You don't know that I am tortoise,
 bu qgalainya. Nd' qgqiyanwoke si m̄bè,
 am rich man. Those of the father-in-law say to tortoise,
 n'qbuluna ikbupurq okbuyi, n'ainyi ḡebuyi ;
 if you don't take off your hat we will kill you ;
 Mb̄è sifa : n'amafulurq omelu nqfq ;
 tortoise says to them : I have never seen one who did so ;
 k̄adi ka unuggesibum ? fawqlijide m̄bè, kpukpuya okpuya,
 how will you kill me ? they take catch tortoise, take off his hat,
 fawafu n' qbu q̄zie na m̄bè tinyele ul̄e jioko ; fawebue m̄bè,
 they see that it is true that tortoise puts rotten wood ; they kill tortoise,
 towa m̄bè qkala nabq, nye ololingodo ofu. Ololingodo w̄enoliya,
 cut tortoise in two parts, give to grasshopper one. Grasshopper is glad,
 si : na qm̄em onye m̄elum q̄nu. Ololingodo webul' anu m̄bè,
 says : I do this one who did me. Grasshopper take meat of tortoise,
 naba na bieye.
 goes home.

Nd'qgqiya w̄ewel ísí m̄bè, ruqiyia n'qko,
 Those of the father-in-law take tortoise's head, roast it in fire,

kpokpoinya, wé'l' ęlili yeja, kobé n'ónuyézi
 take off meat, take tie-tie, hang it, put it in doorway
 bogqiyaniwoke. Qbu nqfq ka mbé
 outside the house of the father-in-law. It is so that tortoise
 si wélué kaiyabue ololingodo; mwa agugo mbé
 says that he will kill grasshopper; but the cunning of tortoise
 bulu mbé; qbu ka mbé siwéle je nakwa qgqiyanwoke.
 kills tortoise; it is so that tortoise takes to go to lament his father-in-law.

TORTOISE AND BUSH CAT.

Mbéku jélu mbwá n'ikunneya, ya na nwa ńbubu;
 Tortoise goes to wrestle to mother's land, he and bush cat;
 ejelidefa lue umokolqbia eto, fofa, yqbafa mbwa.
 they go reach three young men, see them, beg them wrestle.
 Mbéku wési: níwububu, n'qbon aijide ony'qbona ife fagenyei
 Tortoise says: bush cat, if you throw anyone, what they
 b'ofu ęwu; muńwazi mbé; qbolona mu ejide
 give you is one goat; I am tortoise; if I throw in
 mbwa, ife fagenyem ńbofu ęwu, qbolona fańwa
 wrestling, what they give me is one goat, if they
 ejide ńgińwa, níwububu inyęfa ofu ęwu; qbolona fańwa ejide
 throw you, bush cat, you give them one goat; if they throw
 muńwa, mbé, enyęmia ofu ęwu. Ńwububu wékweya
 me, tortoise, I give them one goat. Bush cat agrees and
 wępoa na mbwa.
 goes to wrestle.

Mbé węgobaloya níwububu, níwububu, ńgwaingwa,
 Tortoise takes to sing for him bush cat, quick,
 tuqpalo, ńgwainga, anukqroja, kqroja anu kqroja jarara;
 throw, lift, quick, big animal, big animal, that is strong,
 ńgwaingwa. Ńwububu wet' qlo onye naiya nabwa
 quick, quick. Bush cat catches one who and he
 mbwa, níwudeya. Enye níwububu ofu ęwu:
 wrestle, throws him. They give bush cat one goat;

ojenyido; onye qzq pota; ya na nwububu bwa; he goes and ties it; another comes out; he and the bush cat wrestle;

nwububu buluya jide; enyeya ofu qwu; onye bush cat lifts him, throws; they give him one goat; a third nk'etq pota; ya na nwububu bwa; nwububu paleya, comes out; he and bush cat wrestle; bush cat lifts him, jide; enye nwububu ofu qwu. throws; they give bush cat one goat.

Mbè wèfo na nwububu ejidegwq mwadeto, mwadetq Tortoise sees that bush cat throws three men, three men nye egu etq; mbèku wèpoa na mbwa, yana ofuke give three goats; tortoise goes out to wrestle, he and one nwokuma bwa; nwokuma jide mbè; fakb'ulu mbè, yaws child wrestle; child throws tortoise; they take tortoise, jenyido n'osisi makana mbe qnwèrq egu ogeji bwa go tie to tree because tortoise has no goat he takes to buy

onweya. Nwububu wepotakwasi qzq, bwa, (exchange for) himself. Bush cat comes out again, wrestles, buluya, jide; enye nwububu ofu qwu. Nwububu wewel' lifts, throws; they give bush cat one goat. Bush cat takes qwu, nkenq, jebwata mbè, wesi mbe, goat, fourth, go and change for tortoise, takes say to tortoise, n'qbolona ije gabwa mbwa qzq, fajidei, apqrm if you go wrestle again, if they throw you I cannot

qbwai. Mwad' esa qzq wèbia si nwububu exchange you. Another seven men come say to bush cat n'ife ainyi naço bu mbwa; nwububu sifa: qdimwa; what we want is wrestling; bush cat says: all right; nwububu wèpota; ya n'ofu nime mwadesa nuiwa bwa; bush cat comes out; he and one of those seven men wrestle;

ojideya; fanye nwububu ofu qwu; mbèku wesi: he throws him; they give bush cat one goat; Tortoise says: nwububu bush cat, od'egu isè ka nigi nwububu wèle, it is goats five that you bush cat have,

mwa muiwa, qgalainya, rak' enyi, qñwero bonade
but I rich man, like elephant, have none,

ofu qkoko. Nwububu wesi mbe: n'ofuke ibwalu,
not even one fowl. Bush cat says to tortoise: that one you wrestle,

qñwudei; muñwa wle egwu nkem wébwaii,
he throws you; I take goat of mine exchange you,

mw'icetero, iwele nagwam ajoku di nunwa;
but you don't remember so you take say bad word like this;
qñjimwa, onye qbuna nime mwad'isi nuiwa; wel'ofu
all right, anyone you like in those six men; choose one
ka ginabwaiya.

that he and you wrestle.

Mbèku wékweya; fawéduputélu mbèku ofuke nwa
Tortoise agrees; they take bring tortoise one small

obelenwa, akbokba; ya na mibè bwa ojide
child, crawcraw boy; he and tortoise wrestle, and he throws

mibè; fawekbulu mibè genyido n'osisi. Nwububu
tortoise; they take tortoise, go and tie him to tree. Bush cat
siya e, mbèku inwe egwu ise djika nwububu. Nwububu
says: yes, tortoise, you get five goats like bush cat. Bush cat

wébido bwa mwad' eto qzq; jidesiyafa nw'
begins to wrestle with three men other; throws them, gets

ewu eto; bwakwasi onye qzq; jideya, nwe ewu qzq.
goats three; wrestles with another, throws him gets another goat.

Nwububu ifele weméleya, makana onye wélu imelimeq wu,
Bush cat is ashamed, because he gets many goats,

mwa mbe qñwero nçançá; owewel' ofu ewu jebwapota
but tortoise has none at all; he takes one goat goes exchange

mbe; wébwakwasi mwad' eto, jidefa.
tortoise; wrestles again with other three men, throws them.

Mbe wesiya: nwububu, ifugo ofu nwokuma nka,
Tortoise says: bush cat, do you see one small child that,

ide ka mu aiyareje gabwaiya; Nwububu siya:
do you think I cannot go wrestle with him; bush cat says:

mbęku kita ka mbwapotaleyi isi na igę jębwa
 tortoise now that I change you you say you will go wrestle
 onye qzq ; qdjmwa, jęgabwaiya. Mbęku wękwęya,
 with another ; all right, go and wrestle. Tortoise agrees,
 jęgabwa n'wokuma jidęya.
 goes wrestles with small boy, throws him.

Fanye mbe nwantinti ęwu akpopa nti ; Mbęku
 They give tortoise small goat, crawcraw ears ; Tortoise
 węnolia, si : kitä, qdémwa, ka nwe zidili ofu ęwu ; mwa
 is glad, says : now, all right, that I have at last got goat : but
 fanamu amu, si na mbe n'welu, nwa ęwu
 they laugh at me, say that tortoise gets small goat, crawcraw
 akbopa nti ; qsi nububu n' ainyi gana. Fawepota n'uzq,
 ears ; he says bush cat let us go. They go out on road,
 mbęku si n'wububu naiya gęębute n'węguya ofu nti,
 tortoise says to bush cat that he must cut off his goat's one ear,
 k'ainyi węlu mili n'uzq. N'wububu si qdymwa.
 that we take drink water on road. Bush cat says all right.
 Mbęku wębulu ofu nti ęwu, roq n'qko, owęputeya,
 Tortoise takes cut off one ear of goat, roasts in fire, he takes it out,
 gębueya ęboa, nye n'wububu ofuke, li ofu ; fawęgaba
 cuts it in two, gives bush cat one, eats one ; they go on
 n'uzq. Fajęlupota ofu mili. Mbęku juoija : n'wububu,
 road. They go reach one river. Tortoise asks him : bush cat,
 kędiz' nti ęgum ? N'wububu tnye aka n'qnoya,
 where is the ear of my goat ? Bush cat puts hand in mouth,
 węl'nti ęgu, nyę mbe Mbe siya : O, oiyim,
 takes ear of goat, gives Tortoise. Tortoise says : O, my friend,
 ejidękwęm węl'akb aiyi amu, liya, anana nti.
 I take to play with you, eat it, don't mind (listen).
 N'wububu siya : qdjmwa. Owętintye nti n'qnoya,
 Bush cat says : all right. He later puts ear of goat in mouth,
 okpabeya n' abaiya, mwa olyreya. Olue ębe
 puts it in corner of jaw, but does not eat it. When they reach place

fagano mili. Mbèku bulu ñwububu ụzq, dà
 they go drink water. Tortoise goes before bush cat on road, falls
 n' ana mili, ñwoa mili, nir'qtq, si ñwububu, runete
 down in water, drink water, stands up, says to bush cat, kneel
 ani, ka ikwenyegu mili n'qno. Ñwububu siya: mbà,
 down, let me pour water in your mouth. Bush cat says: no,
 kaiyil'akam ñwoa. Mbèku siya: mbà, qkámwa na
 let me drink for myself. Tortoise says: no, it is better that I
 muniwa kwonyegi mili. Ñwububu si: qdjmwa, wərul'
 pour water for you. Bush cat says: all right, kneels
 ani, qkwonyeqviye mili n'qno. Ñwububu akalire ñti egū
 down, he pours water in mouth. Bush Cat does not eat ear of goat.
 mbèku wefoya n'qno ñwububu, wəbwagfolo,
 Tortoise sees it in mouth of Bush Cat, pushes water down,
 kwonyeqviye mili n'qno; oweno ñti egū mbe.
 puts more water in mouth; he takes to swallow ear of the goat.
 Olu ka mbè folo na ñwububu nogwu ñti eguya. Owəsiya,
 Then Tortoise sees that Bush Cat swallows ear of his goat. He says,
 ñwububu, ñwububu, ked' ñti egum. Nwububu
 Bush Cat, Bush Cat, where is the ear of my goat. Bush Cat
 siya, mbè ənogwəm ñti eguyi; mbe siya, ñwububu,
 says, Tortoise, swallow ear of your goat. Tortoise says, Bush Cat,
 isn'inogo ñti egum; ñwububu siya: e, mbe.
 you swallow ear of my goat; Bush Cat says, yes, Tortoise.
 Owəsiya, Ñwububu, ñti ñwəbunu, akwu asă. Ñwububu
 He says, Bush Cat, ear of ram seven feet. Bush Cat
 wejoiya mbe, okwa nginyelum. Mbe siya, e, qbu
 asks, Tortoise, did you not give it to me. Tortoise says, yes, it is
 muniwa nyəliyi; mwa aserangi, giliye.
 I gave it to you; but I don't tell you eat.
 Ñwububu siya: mbe okwa ngiňwa əsim k' igebute ñti
 Bush Cat says, Tortoise, is it you told me that you eat
 eguyi k' ainyi wəla mili. Qsiya: e; ngiňwa,
 off the ear of your goat that we drink water. He says, yes; you

Ǹwububu, igebutele nti ẹgu ńkei Ǹwububu siya mbà,
Bush Cat, do you cut off ear of your goat. Bush Cat says, no,

obu muńwa seyi gębute nti ęguyi nogafu ? Mbęku
is it I who said to you to cut off ear of your goat then ? Tortoise
siya : mba, mwa na ife ngwaleyi bu na inyęgum nti ęgum,
says, no, but what I say you it is that if you don't give me

ogamutalumu nti ńwębunu okwu asă. Ǹwububu
ear of my goat it will bear for me ear of ram feet seven. Bush Cat
siya : aporqm imęnka mwakana k' ainyi kęlono agwara ngi
says I cannot do that because when we start to go I did not tell
n' anu nagum.

you that meat hungers me.

Owęluziye ka mbe nalulu beya, qsi anum
When Tortoise reaches his place, he says to Anum,
ńwunyeya, Nisinza, ńwunyeya, Nobwaku, ńwunyeya
his wife, Nisinza, his wife, Nobwaku, his wife
na ńwububu węle nti ęguya nolu, mwa
that Bush Cat takes ear of his goat and swallows, but that he does
qgwaram naiya gęliya owęlu ka ainyi lulu ębe, ainyi
not say that he will eat it. it reaches that we reach place, we will

galam mili muwe juoija ńwububu kęde nti ęgum
drink water and ask Bush Cat where is the ear of my goat.

Ǹwububu węsim naiya likwo nti ęgum, mbwè mu
Bush Cat says to me that he has eaten ear of my goat, when I pour
nakwonye ya mili n' qno ; mu wesiya n' obu sq mili ka muńwa
water into his mouth, I say, that it is only water that
kwonyele n' qno ; n' ęnyerqkwenyi nti ęgum n' og' afu
I pour in his mouth, that I have not given you ear of goat then ;
nya bu kita ainyi gęjeno bęńwububu ; k' ainyi jękwakolo ife
so now we will go to place of Bush Cat ; we will go and collect
nine ńwububu ńwęle, mwakana ololum if'obuna ainyi gafu
all that Bush Cat has, because he steals me, anything we

na bęńwububu ainyi gęwęčafanča ndi beya kweya
shall see in place of Bush Cat, we will take them all ; his people agree

mbe, Nwanega	qdjmwa	Fawę jębe
with Tortoise son of Anegu,	all right.	They go
lue bęñwububu	węnoba ife nine nıwububu nıwele	
reach place of Bush Cat,	take all Bush Cat has, carry	
napanaga bęñ mbe	Nwububu wępota	węfо
to place of Tortoise.	Bush Cat comes out and sees what	
ife mbe na ndi beya nęmo n'ongiya	Ńwububu wesi Nbeku,	
Tortoise and his people do in his house.	Bush Cat says, Tortoise,	
odimwa,	n' ofua ka mu naii gęme ife;	iwękwe
all right, this one that you and I together will do;	you agree,	
si na nwade kalili ịbie	Ńwububu wę jębe n'orimili,	
say that one person surpasses another.	Bush Cat goes to river,	
lue gwa orimili,	siya biko, nnainyi, afulumu ife kalilimu;	
reaches river,	says please our father I see what beats me,	
makana mbe, iiwanega	ka mu naiya yi	je mbwa n'
because Tortoise son of Anegu,	he and I together	go wrestle in
ikunneya, lue ębafu;	jide imelime nwade	mbwa,
his mother's land reach here;	I throw many men	in wrestling,
Mwa mbe nıwanega bwale	so mwadq etq mwa nabq	
but Tortoise, son of Anega	wrestles with three men, but two	
jidęlu mbe kpulu mbe ubolu nabq	nyido n' osisi	Mwa
throw Tortoise,	take Tortoise,	twice tie to a tree.
mungwa nıwububu ji ęgu nkęm	weje bwafota mbe ubolo nabq	But I,
Bush Cat, take goat of mine go exchange Tortoise twice.		
Mwa nıbę eęetereya s' ofu nıwa akboba nata	ka mbe jidęlu;	
But Tortoise forgets that only one craw craw boy that Tortoise throws;		
fanyeya nıwęgu akboba nti	Olue k'ainyi	
they give him small goat, craw craw ears.	It reaches that we	
kelona;	mbęku wesim naiya gęębute	
start to go.	Tortoise says to me that he will cut off ear of	
ńti eguya k'ainyi węla mili n' ęzq;	muwesiya,	
his goat that we take drink water on road;	I say to him,	
qdjmwa, mbe.	Mbe węębute ofu ńti eguya	
all right, Tortoise.	Tortoise cuts off one ear of his goat,	
(9851)	I	

ruq n' qko gebuonye qboa, nyem ofu li Mu wgle
 roasts in fire, divides in two, gives me one to eat. I take
 weli nkem, kpoq n' qno, mwa qlirkwenya. Oluo k'
 to take mine, put it in mouth, but don't swallow it. It reaches that

ainyi jel' qka sa n' uzq; mbeku kwem
 we reach place to drink on the road. Tortoise calls me.

ñwububu, ñwububu, ked' nti egum; ntínye aka
 Bush Cat, Bush Cat, where is ear of my goat, I put hand

n' qnum, wepota nti egu, siya mbe qka
 in my mouth, take out ear of goat, say to Tortoise, there is

nti egu. Mbeku namu amu simu naiya ji akbam
 ear of goat. Tortoise laughs, says to me, that he laughs

amu lipa mwa anana nti; muwékweya
 at me, eat it but don't mind: I agree, put

tinye nti egu na nti owede ka mu nogoya.
 ear of goat, put it in cheek, he thinks that I swallow.

Mbeku wélokete ifeya gëme; kaiya mwalu mwa
 Tortoise makes up his mind what to do; that he knows, whether
 mu nogwoya ezie. Qwëlesim k'ainyi lulu na mili, kaiya
 I swallow it truly. He says to me that we reach water, that he pours
 kwoem mili n'qno muwësiya mbà, qkàmwa ka ñwé'lakam
 water in my mouth; I say, no, it is better that I drink for

ñwoa Qsi: mbà kaiyakwem n'qno; muwékweya; Mbeku
 myself. He says, no, let me pour in mouth; I agree; Tortoise

bido kwévam mili n'qno; nñen' ainya kaiya maiu mwa
 begins to pour water in my mouth, looks that he may know whether

mu nogwano afu qzie Owëfo ka muñwa meqel' ile ilem,
 I swallow meat this truly. He sees that I move my tongue,

anu wemeyalie nim' qnom. Mbeku wébwafolo kweva
 meat shakes in my mouth. Tortoise does his best quickly pour

milu n'qno, muwëno anu afu Owelu ka mbeku
 more water in mouth, I swallow meat this. It reaches that Tortoise
 nñen' ainya nim' qnum mw' afqrozi anu afu qzq. Owéyale
 looks in mouth but does not see meat this again. He stops

ekwoinyezim mili n'qno Ainyi wənaba, ainyi jerika iwantinti;
pouring water in mouth. We go on; we go a little;

Mbəku kpqm, iuwububu, iuwububu, nyem anum
Tortoise calls to me, Bush Cat, Bush Cat, give me my meat;

owesiya Mbe, enogwumu anu afu mbwè inakwoinyem
he says Tortoise I swallow this meat when you pour

mili n'qno osim: asi okbqm: iuwububu, iuwububu
water in my mouth, he says, no; calls me, Bush Cat, Bush Cat

ke'l' nti egum mukuoya: mbe, mbe, mbe,
where is ear of my goat. I call, Tortoise, Tortoise, Tortoise,

eligwqm anu, esobuzinem ubolone ka
I swallow meat, don't trouble me, how many times

mugagwaiyi n'eligwqm anu afu. Mbeku sim: e,
that I say to you that I swallow this meat. Tortoise says to me, Ah!

ìywububu nti ìwèbunu uku asa musiya: mbe k' inyèlum
Bush Cat, ear of ram feet seven; I say, Tortoise, you

nti eguyi, isimu qlikwena Osim
give me ear of your goat do you say to me do not eat it? He says

nayamarazi mwa n' ife mwalu bn na nti ìwèbunu uko'wù asa
he doesn't know but what I know is that ear of ram seven feet,

nk' isiya bu egwu nasa nti mwang; nnainyi qbu ife
that its end it is goats seven ears fourteen, our father it is what

mbe iwanega melem; Ci qfozia mbe kpqlu ndi beya
Tortoise son of Anega does to me. At dawn Tortoise calls his people
mwad' etq tiel' onwuya; fawebata bəm newe ife nine ike
three men behind him; they come to my place take all

muinwelu na ikiti nnainyi mwa k'ainyi kəlona: asera-
that I have for nothing, our father but let us start to go, I never

kwam: mbe n'anu nagum Obu mbe kulu
said to him, Tortoise, meat hungers me. It is Tortoise talks

n'onwuya qburokwa muinwa esi nka qegebute nti egwu, biko
for himself it is not I say that, cut off ear of goat, please,

nnainyi, ife nnačq bu ka idujem bəm be; orimili
our father, what I want is you lead me place of Tortoise; river

siya qdəmwa, mwam; agam du'jei orimili wənırí kp̄o
says all right my son, I will lead you river stands up, calls all

ife nine di beya sifa bianu k'aiuyi je be
things of his place says them; come that we go to place of
mbe n̄wanega: orimili na n̄wububu iyęle ję bę mbe.
Tortoise son of Anega river and Bush Cat follow go to place of Tortoise.

Ńwububu węgu ofu ęgu, si: orimili
Bush Cat sings one song, says: river

jejene, limele, limele lime bę mue. Fawębata; orimili
goes flowing; walking to Tortoise place; they go in; river
bukolu ife nine di bę mbe.
carries off all things in house of Tortoise.

Mbęku kp̄o Anum, n̄wunyeyę, siya: bw'iruezi
Tortoise calls Anum his wife, says, run to front door
na abwam iru oweę; orimili wękp̄o mbe, siya bia n'ęba
I run to back, river calls Tortoise, says, come here.

Mbeku siya: mbà ęku anum beya qz̄o, siya bw'iruezi,
Tortoise says, no, tells wife again, says, run to front
na abwam iru oweę, n'ife ka mbe abakutęm
I run to back, that thing big past Tortoise comes to me.

orimili wękweya: odimwa mbę, bwanaba mbe
river agrees: all right Tortoise, run away Tortoise,
anam abia ebe ibwana agam ęli tata
I come anywhere you go, I can swallow you to-day,
ńgińwa na ndi begi nine n'ife nine di beyi na ńike
you and your people all and all things in your house and what you
iwełęlu bę n̄wububu.
take from place of Bush Cat.

Nwububu węnolia, gakwasi ofu ęgu qz̄o, si, orimili
Bush Cat is glad, sings one song again, says, river
jejene, limele, limele, lime bę mbe, Anum bę
goes flowing, flowing, swim off Tortoise house, Anum in
mbe, Obwaku bę mbe, Isinza bę mbe,
Tortoise house, Obwaku in Tortoise house, Isinza in Tortoise house,

limele, limele, lime bę mbe. Orimili wętiwe nine
 flow, flow, flow away Tortoise house. River puts forth strength his all
 bukolo bę mbe, n' ife nine di nimeya bulu n'oifia
 carry off house of Tortoise and all inside, take both, bush
 n' uzq, n'osisi ife nine di n'akoko bę mbe orimili
 and road and trees ; all that lives at side of Tortoise place ;
 kpočile fa nine ; mili wębuo mbe na ndi beya nine n' ife nine
 river carries off all ; water kills it and all his people and all
 qinwelu n' oifia n'uzq n' akoko nine di bę mbe.
 he has and bush and road and side ! all of Tortoise place.
 Qbu nqfq ka mbe iwanęga na iiwububu siwę je
 It is then that Tortoise son of Anega and Bush Cat say they
 iubwa n'ikunne mbe Mbęku lolu yai;a bue
 go wrestle in place of Tortoise Mother. Tortoise thinks that he
 iiwububu na ikiti Nwububu wębuo mbe n' ife nine
 kills Bush Cat for nothing. Bush Cat kills Tortoise and all
 qinwelu na ikiti.
 that he has for nothing.

IRU NWANWAINYE.
 STORY OF A GIRL.

Nwanwainye mutalo iwa ; owečota ofu iwata
 A girl bore a son ; she found one child
 gękulu ya mwa olęe ka qfuję, okunyeya
 to carry him but (it reached that) when she was going, she gave him
 mili ; ogana iwa ; siya ngi
 water ; he will give to drink to child ; she says you must
 ękukwana qzq. Olęe ka mili afu agučala iwa kwał ákwá ;
 not take more. When water this was finished child cries ;
 owe jękulu mili qzq węna iwa ; iwanwainye afu
 he goes take more water, give child ; girl this mother of the
 muiwa węnata, węsiya : onye sigi gękulu mili qzq ?
 child returns, says : who told you take more water ?
 owęsia ; mili ike ikunyęlum agugo ; iwa kwał ákwá,
 he says ; the water you gave me was finished ; child cried,

owęje kulu mili qzö naiya,	he took more water gave to him,	owęsi iiwata afu,	she says to this child,
ya čube idèle ęzoba;	for him to go fetch king's water;	ınwatafu wecube mili;	then child fetches water;
opota n' uezö;	he comes out on road;	ifufe tibe;	osi ifufe;
kulu ka mu kaloi:	wait let me tell you:	ınwaiwainye onekuluiwa	sim mu
čube idèle ęzoba;	I fetch king's water;	girl for whom he carries child	tells me
ifufe węfędębe;	wind stops;	mili nebu amuma ka oňwa neti;	water shines likes moon shines,
owęga.	he passes.	Ojębe lüe na mili,	mili
kwadobe k'olieya.	got ready to drown (eat) him.	He went reach water,	water
kaloi,	ınwaiwainye ekulu ıwa sim mučube	Osi:	mili kwolo ka mu,
let me tell you,	girl whose child I carry tells me *fetch	He says:	water wait,
idèle ęzoba;	mili nebu amuma k'oniwa neti;	něu Ezi,	
king's water;	water shines like moon (shines);	I go to fetch Ezi,	
oju Ezi;	něu Owęle,	oju Owęle:	qsim
she refuses Ezi,	I fetch Owele,	she refuses Owele;	she
mučube idèle ęzoba.	tells me fetch king's water.		

Mili afu wędele,	mwa mili afu wębia dulu,
The water stops,	but this water comes leads this boy
ńwata afu ba n'ofe onooya ;	owęsiya naże gęsie nni ka fa lie ;
go to rooms of her house ;	it says go cook food to eat ;
owesiča nni afu ;	wękp'qya abia elie ifenli ;
he cooks (finish) food this ;	calls it to come eat food ;
olño n'anase osiya :	jebe gačobaga qkoko.
in evening he says :	go drive fowls in.
węluefo imelime oke wegwof' qnū,	odi ili natq ;
saw many rats,	counted (they are) thirty ;
mwq afu węjū ńwata,	siya qkoko di one ? osiya ili natq.
this mwq (water) asked boy,	says fowl how many ? he says thirty.

Owēlue ka či folo, owēsi n̄wata afu jēbe nime of̄em ka iwl̄u
At dawn he says to boy, go to room that you take
q̄do di mmwa bwainye n̄'aka, ka iwl̄u ęzib̄o aka n̄a ędodo efi
ivory good to put on arms, and take good beads and cow's tail
n̄a q̄gq̄do; n̄watafu w̄ę jēbe ḡewēlu ndi nadęqommwa;
and good cloth; the boy goes and takes bad ones;
owēsiya: asimui w̄ęlu n̄ike bu ęzib̄o ife; il̄ne w̄ęlu
he says: I told you take what are good things; you reach
n̄ike di n̄j̄o; mw̄o afu wejili akaya, wečinyeya ęzib̄o q̄do n̄'aka
take bad ones; this mw̄o takes his hand, gives to him in hand good
na q̄dodo efi na q̄gq̄do; owēsiya yanaba,
ivory and tail of cow and cloth; he tells him to go,
q̄foga n̄' użq̄, qn̄u ife nara duń, duń;
he goes out on road, he hears they making noise boo, boo;
ya bwaba oifia; mwa qn̄u n̄ike nara yam yam; ya
he goes into bush; he hears what sounds (like rattle); he
če aka goloya. Oluo onq̄ bęnneya; ya n̄'iru
takes hand catch it. He reaches home of his mother; he breaks it
čí n̄ineya; owēlue onq̄ tiweya; imelime
before Či of his mother; he reaches house breaks it; much
ak̄u węj̄u ite afu; n̄neya wenq̄l̄ba, si naiya lolu na
riches fill the pot; his mother is glad, says that she thinks her
n̄waiyaefulugo; nienye Čuku ęk̄ene maka n̄ka. N̄wunyennaiya
son was lost; that she thanks Čuku for this (sings). Father's
q̄di ife alizé. Onaḡ: osi ainyičune oīwa,
wife has a bad heart. She says: don't fetch this,
ainyečune nuwa, alizé; nyačube idęle ęzoba, alizé.
don't fetch that, bad; that he fetches king's water, bad.

THE KING OF EDO'S DAUGHTER.

Eze, qba n'idú, mutalu niwa k'bqiyá Ainyaiwusobe
King of Edo begot a child called it Ainyangwusobe
owetie ogene, si befa onye ganoloya,
he took beat double bell, tells his people who will marry her,

ñwaiya, yabiaba ; opal' agada peyu ñwaiya,
 his child, (let) him come ; takes long chair, gives to daughter,
 sia wéle nödo. Olñe k'qñolu ani, okuñfa ;
 tells her take to sit down. When she sat down, he called them ;
 fawébakoba, osi ñwaiya, jerubéfa okjlikjli,
 they came together, he says to daughter, go round them round,
 ifu onye ganoya nya gekuoya.

if you see one who will marry her that he will let her go and call him.

Qsia mw' oje ubol' enq, ófug' onye
 He said to her if she goes four times she doesn't see who
 ganoya Obuñgwañgwa qbuonye ; Ahoejuana qlienyne,
 will marry her Obuñgwañgwa kills her ; Ahoejuana eats her,

Oli k'ibéfa biasèle, Ainyañwusobe wejérubé okjlikjli,
 when his people come finish, Ainyangwusobe goes round,

wejélué qfui' onye gano ano, osi nnaiya
 reaches (end) sees no one to marry her, she says to her father that

qñurq onye ganoya, qnql' ani.
 she does not see who will marry her, then sits down.

Onq ana ñwantinti, nnaiya siya, jébe qzq, owenjiri,
 She sits a little, her father says, go again, she stands up,

jébe, jédelue, ganata, siya naiy' afuro
 goes, goes to end, goes back, says to him that she does not meet

onye ganoya ; qnql' ani, onq ana ñwantinti,
 who will marry her ; she sits down, sits a little time,

osiya, jébe ; ojedelue, siya ny' afuro onye ganoya,
 he says to her, go ; she goes to end, tells him she does not see a suitor,

qñqkwatal' ani ; osiya, jébekwéte ; ojedelue,
 she sits down again ; he says to her, go again ; she goes to end,

nene ñwatakele, ñwa obwiya, Ainyañwu ku nneya.
 sees small child, child orphan, Ainyangwu calls her father,

siya ny'afug' onye ganoya. Nniya wébia,
 tells him she sees who will marry her. Her father comes,
 oluqlia ñwatakele, nq nenu qbo, aka,
 points to boy, that was on obo tree, with hand,

Ńke nesi inili ńko węsiya : mili ńko pęfa.
 The one who boils hot water says to him : hot water is ready.

Ainyańwu wępafugye mbala, si diye,
 Ainyanwu carries it outside, says to her husband

futa k'ainyi jeguo aru ; owęsia niya yęresoye
 come out, that we wash body ; he says that he can't follow her to

jejero ; n'obu mb'qgučalu nya jeguo ; ofuk' ogočalu di na
 go wash ; when she finishes, that he goes wash ; when she finishes, her

noyano węjeguo ńkiye. Ofu
 husband who marries her goes to wash his own (wash). When

ka ofiyali ogo ńkiye ; onye nq nęnu ńkwu,
 he looks round he washes himself ; one on palm tree sees him,

węfoye k'onago aru ; owę jęb qba n'Idú, siya : n'onye nano
 that he washes body ; goes to King of Edo, says : that he who

ńwai bu ńwa ńwainye, n'qburq ńwoke.
 marries your child is a woman child not a man.

Qba n'Idú wewélo ogéne, tiélu ibéfa, sifa
King of Edo takes double bell, calls his people, tells them

n'ouye nano nwaiya aburq nwoke, n'qbu
 that he who marries his daughter is not a man he is a
 nwainye : osi nd qgqya nine bwakoba, qbu onye
 woman ; he says all his sons-in-law come together, whoever
 bu nwainye k'qbungwangwa bu enye, mw' afo ejuana qlienyne,
 is woman that obungwangwa kills him and afo ejuana eats him,
 osi : mwa qbuluna ndi nano luya nwaiya nine bu nwoke k'
 he says : but if those who marry all his daughters are men that
 Qbungwangwa bue onye nq nenu nkwu mw' afo ejuana lienyne.
 Obungwangwa kills who was on palm tree, afo ejuana eats him.

Di Ainyaiwu węjé kwučiye n'ęzi ; nwadibia
 Husband of Ainyanwu goes stands in the road ; (small)

węgabute ; osiya nagwqdunu ?
 doctor crosses over ; he says to him what are you mixing ?

osiya nyanagwq ife nębu mwade ; osiya gafe
 he says to him that he is mixing thing that kills man ; he says cross
 jęwęlo, ofu nwadibia qzq, osiya, nwadibia nagębute,
 go away, he sees another doctor, he says to him, doctor cross

osiya nagwad'unu ; osiya nya nagwa ife
 he says what are you mixing ; he says he is mixing thing
 mwade ji adu ndò ; di Ainyaiwu si djbia
 man takes to live ; husband of Ainyanwu says to doctor
 sobę ; osoliye bata biye ; osiya nya męliye
 "follow (me)" ; he follows him go to his place ; he says let

qgu nya qjí bu nwoke ; owębia yamęluya
 him make medicine he takes to be man ; he comes make

qgu nwadibia jęwęte akwa qkoko nabq, węte
 medicine for him, doctor goes take egg of fowl two, takes

ofuke ji, onye di Ainyaiwu ; akwa qkoko, siya nya
 one yam, gives to husband of Ainyangwu ; egg of fowl he tells him

no ; ond onyekwu ; ny' akwa qkoko na
 swallow, he swallows it ; he gives him egg of fowl that he

ono ; onye ji, osiya : no ; ond ; akwa qkoko
 swallows ; he gives yam, he says : swallow ; he swallows ; egg of fowl

nabq wékwdafq, ji kwud'afq, akwa qkoko nabq
two take pass down to belly, yam passes down, egg of fowl two
menya qbul'amoye, ji wemenye utu.
makes him it is testicles, yam makes him penis.

Olük' qmeli utuye, osi niwadibia nyanaba; nwadibia
When it makes penis, he says to doctor let him go; doctor
wena; ofuk' onali, di Ainyaiwu wębakwufulu
goes; when he goes home husband of Ainyanwu goes to see
Ainyaiwu nwunyiye, nya nia wędine. Ofu ka či folo Idú
Ainyanwu his wife, he and she lie down. At dawn all Edo
nine bwakqča; owęfoa Ainyaiwu na diye afutarano.
comes together; sees Ainyanwu and her husband do not come out yet.
Ainyaiwu na diye węqolu n'ono, ya na diye nerufie;
Ainyanwu and her husband sit in house, she and her husband rub
camwood;

ofuk' eruselug' ufie, elic' ife,
 when they finish rubbing camwood, they finish eating,
 fawę jębe ęł ibefa bwakę sili, owęlilue.
 they go where the people come together, take reach there.

Ofuk' oluelu q'b ibeфа n' Qba n'Idú węsi nd' qgqya
When he reaches place their and King of Edo says that his sons-in-law
biaba ofu ofu ; onye bia obwa qtq, onqene mwa qbukwq nwoke ;
come one by one ; who comes, strips, he sees if he is not a man ;

ony' isi qqoya webia, bw' qtq ; Qba n' Idú wènène, siya,
head son-in-law comes, strips King of Edo looks, says,
ni gi bu nwoke, owè jèbe. Di Ainyaiwu wèbia ;
you are a man, he goes Husband of Ainyanwu comes :

Eze qba n' Idú wesi: di Ainyaiwu, ibw' oto,
King of Edo says: husband of Ainyanwu, if you strip
iburu nwoke, Obungwangwa qbuoyi, mw' qbulu nwoke,
and are not a man, Obungwangwa kills you but if you are a man,

obue onye na niku. Ez' qba siya : bw' qtq; owqtqfo, siya
he kills man on palm tree. King says: strip; he strips, says
qgqdq nine diya n' uku, qfndo ofuke. Ezè qba wësia : tqfukwue
cloth all (that) are on waist left one. King says: take it off,

owętqfukwue ; mwa nine węfoya, n' qbu ńwoke ; Obungwaingwa he takes it off ; all see that he is a man ; Obungwangwa wębue onye na ńku. Afq ejuana węliye lisiye ; owęsi kills man on palm tree. Afo ejuana eats him, eats all ; he says (bu ęzqba) onye nq qtq nęnu ńkwu ofu ife nyękune. (King) who is on palm tree, when he sees thing let him not say.

TORTOISE AND BLIND MAN.

Asi Itambwalide gbakwosa ńwunye di isi na no They say Itambwalide ran to meet wife of blind husband that married

di isi. Fa si na m'bè węlu ęwu je blind husband. They say that tortoise took a goat and went in na be di isi na ńwunye di isi ; asi di isi węju ńwunye house of blind husband and wife ; they say blind husband di isi : kędo ęwu ? Asi n' qdi asked his wife : where is the goat ? They say that it is on n'uķu ńbè ; ńwunye isi wečuba m'bè. Di isi the waist of tortoise ; blind wife looks for tortoise. Blind węsi n'ęwu nadikwu n'uķu ńkpi. Owęnačoya ; nači husband says goat is on waist of goat. She looks for it ; sits qro ani, ńkpi węnie ońweya n'ana n'ębe qnoli with rump on ground, goat buries himself in ground where she sits qro ani ; ńkpi wękpokeya ; owęboputaiya, ńwunye, rump on ground ; goat pierces her ; she digs him out, blind isi si na ńkpi ji ęwu. Fawębu ńkpi, faruya, wife says that goat takes the goat. They kill goat, share him, roya. Fasęwęte qgqdq onye di isi, węm'akweya roast him. They tear, take cloth of blind husband, take put cloth n'úķu. čil'anu ofqdo, tie n'ofe, fakenye qkbolokbo, on waist, take animal some, put in soup, they divide pieces ten, anu n'ili. ńwunye isi si naya gęli qkbolokbo ise. they eat. Blind wife says that she will eat pieces five. Ka faneli nli m'bè bia ; fa welu ofu anu, libe ; As they eat tortoise comes ; they take a piece of meat, eat ;

m̄bè w̄elu, mwa fa afuroya; ñwunye isi w̄esi naya
 tortoise takes, but they don't see him; blind wife says she has
 liliso anu enq; diya si na lili sq enq;
 eaten only four; her husband says he has eaten only four;
 fa w̄enuba qgo. Mbè w̄eji ḡewelu ñke anu, balu n'qko,
 they fight. Tortoise takes that meat throws in fire,
 bwanaba. Ebwene n̄odu n'obu neče m̄bè. Eluzie
 goes. Cock sits on obu, watches tortoise. When
 ka m̄bè ji ofu olo anu bwanako; qbwene muba amu,
 tortoise takes one leg and goes; cock laughs,
 faweñwudeya, si na fagebue; faweno k' ife n̄esi;
 they tie him, say they will kill; they perceive that thing
 fa wesi, ka fagenene anu n'qko; faluzie
 is cooking, they say they will look meat in fire; they reach they
 fafurq ofu; fawekpq inglika qgqdq onye isi oku;
 see nothing; they call piece of cloth of blind man;
 oweya, si naiya no na uku m̄bè. Mbè w̄ebwanaba,
 it answers, says it is on the waist of tortoise. Tortoise goes,
 zu nkpi qzq, siya ne amui ka, qdjmwa iw'aru qgqdq,
 meets goat other, says his genitals are too big, he must put on cloth,
 w̄esiya ne ñke, ka iw̄elu; Owenaluya, k̄neuya. Mbè
 says to him, look at one he takes it, thanks him. Tortoise
 you take;
 w̄ebwanaba, onye isi w̄ekue qgqdq onye isi; o weza,
 goes, blind man calls cloth of blind man; it answers
 si naiya nesikwq n'aka m̄bè, fq n'aka nkpi;
 says he comes out from hand of tortoise, goes to hand of goat;
 nkpi w̄emanie ñnu, be; kpà, kpà; wejenuye oñweye n'ani.
 goat jumps, bleats; buries himself in ground.
 Elue ka ñwunye onye isi nakbu qro mpi nkpi kpokanye;
 When wife of blind man draws buttocks, horn of goat pierces her;
 ñwunye onye isi nolo, wegwuputiya, siya ka inesi sq
 wife of blind man perceives it, digs it out, says that you smell
 àkàlà àkàlà; nya kà nkpi ji isi.
 bad; so goat takes smell.

CRIPPLED WOMAN.

Ofu nwainye ka akaya bēlu, oñwērō ñne, oñwērō ñna,
 One woman whose hand was cut off, had no mother, no father,
 onē jéyali n' oifia ; olše ñfumbqsi nwobili wéjé n' oifia,
 she wanders in bush ; one day bush cat goes to the bush,
 wéfuya, wesiya : n' q'b inéyali n' oifia adérqmmwa ; ya soluya
 sees her, says : where you wander in bush is not good ; she must
 k' q'je biye ; osiya mbà ; na fa gamuya amu
 follow him to his house ; she says no ; they will laugh at her
 maka aka nadérqmmwa. Owesiya naya gama ifeya gëme
 because of her bad hand. He says that he knows thing
 n'aka nadérqmmwa. Owësoluye naba ; nwobili si nwainye
 to do for bad hand. She follows him, goes ; bush cat says to his
 afu, sibe ifeya, mëbe sq nni ; Oluzie ñfumbqsi qfu akaya
 wife, cook his food, make only food ; one day he sees her hand
 n' oifia owéwéteya, onata n' onq, kwakqya, wetuoiya afafia,
 in the bush and takes it, goes home, joins it, wraps leaves,
 qdi ka qdi.

be as it was (before).

Nwunye nwobili fuli aka nwainye afu, wémuba amu ;
 Wife of bush cat saw hand of this woman, laughed ;

fawékwa óbwà, si fanaya fulu nwainye ofu aka.
 she beats calabash, said to them that she saw woman with one hand.

Fabia na eke na oyi n'anq ka fabia ku aka.

They come eke and oyi days, four, they come clap hands.

Fawebia mbqsi afu, ku aka ; owësiya ku aka okuya ;
 They come that day, clap hands ; she says to her clap hands ;
 iwe wéle ; nwobili ; owesi nwunyeya naya gëme
 she claps ; bush cat is angry, he says to his wife he will make it
 ka qgadinmmwa.

all right.

Olüzie ofu mbqsi nwobili weçinye ñwunyeya ji qko osi
 One day bush cat gives his wife plantain, for her to
 k' qrua ; ka otinyeya n' ñkò, wélu mwana na nnu bioya ;
 roast it ; that she is to put it on fire, and take out and salt, mix it ;

ka ibwabwa ute nanso ǵko, ka qdqbä oko afu n'ebé ono,
she is to spread that near fire, that she put this pot where she is,

ka ikpokwasi oñwei nto. Qbulu na ñwunye diya abata,
that you smear yourself with ashes. When wife of her husband goes in,

osi : ka ejéno ewu ; ka osiya wà, n'aru némeya,
says : let her go and get leaves for goat; let her say no, she is not well,
ngi bulu ogéde, bunyeya, si na aru ekwéroi eli ; qsi dëbélù
you take plantain, give her say you don't want to eat ; she says keep
nwobili ñgi siya : mbà, na ojételeù aka. Owébunyeya ji
for bush cat, you say : no, that he has gone far. She takes, give her

qko afu ; olilide liča ; okwua ododo n'ano. Nke afu
this plantain ; she eats all ; she gets tails four. The one
osi na oñwéro aka, wefuya na oñwélu odudu n'ano, wékqwoba
she said had no hand, sees her that she has four tails, beats

óbwà, gwa mwade nine ka fabia na eke n'anq, na oyi n'anq,
calabash, tells all men to come four eke days, four oyi days,

gefú onye ñwélu qdo. Elézie mbqsi afu fagbača qtq ; fasi
see who has tail. That day they strip naked ; they

ñwainye afu : bwa ; qbwazia ; fafu ododo n'anq ;
say to this woman : strip ; she does not strip ; they see tails four ;

fa muba amu, si n' qbu alo ; fawébueya.

they laugh, say it is forbidden, they kill her.

THE TWO GIRLS.

Nwabqgbia nabq jébe na ñko, onye nakpanare
Two girls go to get wood, one gets more than the

onyena na ñku. Fawéfiofa, fiosiziya :
other in wood. They tie them, tie them finish ;

onyena akpatanari na ñku wési onyena bóya ; qboya ;
the one who got more wood says to the other help her ; she helps her ;

fapuzia na mili ; nke n'eñwéro ñku rinne
they come to water ; the one who has not much wood

kwébunyeya na mili ; pakqta nkufa nabo. Elé ka orululu
pushes her in the water ; takes wood of both. When she reaches

na osisi, ol̄golu, w̄esi onye naku ngw̄o ya gwa ndi
to the tree, climbs up, she says to palm wine man to call

b̄efā fabia paluya ow̄esi na akwobunyeyā na mili.
their people (that) they come carry her that she pushes her in the water.

Onye ezili ozi w̄ezie. Fabia gapaluya nyeyā qgu,
Who is sent message takes it. They come carry her give her medicine,

faluzie onq, j̄ekp̄ota onye kw̄gbunyeluya na mili,
they reach home, they go call her who pushed her in water,

siya qburq onye w̄etanari ibeya n'ife obueya.
say to her that it is not right that one who gets more things than the
other should kill her.

Čuku w̄esi mwade nabq je ife, onye w̄etanari ibieya
Cuku says persons two go (to do) thing, who gets more than the other
ifeya ębunaya.
he shall not kill him.

THE POOR BOY.

Ńwobwie j̄elu m̄pa ak̄u, kp̄ata n̄ikpolo ego;
Poor boy goes gets palm nuts, finds one cowry;

nye nnyee, siya: gotaluya ak̄u; nneya
gives his mother, says to her: buy for him nuts; his mother
rapu ak̄u gota azu; ow̄esiya naya amw̄ewe, n' ogbwie
leaves nuts buys fish; he says that he can't take it, that poor boy

adačo azu. Okp̄atakwata qz̄o; onyeye,
does not want fish. He finds another (cowry); gives her,

siya gotaluya ak̄u. El̄ie ka nneya lulu,
tells her buy for him nuts. When his mother gets there,

qgotaluya ęke; qsiya: àsìlìmi got'
she buys for him a python; he says to her: I did not say to you buy
ęke, n' qb̄ ak̄u; ow̄elu ęke tuba n' qba.
ęke, it is nuts; he takes python carries it to the king.

Okp̄atakwata qz̄o, si nnye na n̄ika bu mbw̄e etq nsiyi
He finds another, tells his mother that is three times I say to you

got' ak̄u, ol̄ue qgota ičoku, osiya asikwoi:
buy nuts, when she brought parrot, he says to her:

égotezinazú? mwa qbu anu; igotékwečo iku;
 did I not say don't buy fish? and now it is meat; you buy parrot;
 otuba ičoku n'qba; qkpakwata ikpul'ego qzq; si: biko gota
 he takes parrot to king; he finds another cowry, says: please buy
 akü. Olče gota fičiči; otuba fičiči n'qba, si
 nuts. Then she buys rat; he carries rat to king, says to her
 azutazinalum.
 don't buy for me.

BURIAL AT NIBO.

Mwade nwuru, aiybëb ákwá, wët' ufie, mbeya;
 A man dies, they lament, take camwood, rub him;
 qručeya ufie, apaliya futa mbala; afuta mbala
 after rubbing camwood, they carry him outside; outside they mix
 agwo ufie n'qko. Agwqča ufie n'qko, qkpo nabq,
 camwood in a pot. After mixing it in a pot, two women of family,
 ofuonye qru enq n'ofu akoko, ofu onyenofu akoko.
 one rubs one side four times, the other the other side.
 Ofu onye umunnaiya qbu qwu, owqlu aka, čelu mmë'
 One of family kills goat, takes hand, holds catch blood
 wu, qkwasaia n'aka; omalo qfofo qwu, tinyeya
 of goat, pours in hand; takes throat of goat, puts in
 n'qno, qbu qkoko, čelu mmë', kwasiya n'aka, wël' ulume'
 mouth, he kills fowl, takes blood, pours in hand, takes feather,
 kueya n'aka. Ofu onye wël' agoba, sienye qnu ísi, owël'
 put in hand. One takes razor, passes over head, takes
 owulu, tubueya n'onu; wël' akwa, kpueyne, qkwote
 cotton, lays round neck; takes cloth, covers him, takes bamboo
 ögugu n'anq, qebubuoya ikpilisi nanq; qkbel' qkwéle niya,
 from cut tree, pieces four; string for it,
 bubutekwëte ikpilisi nanq; qwékbaiya; qwébulu ozu,
 cuts again pieces four; ties it; they carry body,
 doinye; welu ute amili, kpueya, apaloya gan' ajago.
 put on it; bring mat, cover him, carry him to farm.

Umu okolqbia ęwęw' qgo, gan' ajago; elęe
 Young men take hoe, go to farm; when they
 n'ajago, owęl' qmu, juan' ani, si ozu
 reach farm, they take palm leaf, knock on ground, say corpse old
 očie bwanare ozu qfu. Ewęlu agaliga nkita, siye
 make way for corpse new. They take piece of basket, measures
 enq; ewel' egü qgo, ęsieya enq; ęwegwaba
 four times; take handle of hoe, measure four times; begin to dig
 ani. Agwača ani, atopu ozu n'ögugu;
 ground. When they have dug ground, they put corpse on bamboo;
 qbulu nıwainye akwapo aja n'owele; qbulu nwoke
 if it is a woman they break down wall in back house; if it is a man
 ęsi n'qon'uzo paloya. Qbulu onye mutalu nwa, enieya
 they pass street door take him. If it is a father of children, they
 na ńgulu beya; qbulu onye amutarq nwa
 bury him in the garden of his house; if it is a childless man
 enieya n'ajago. Nneńwainye qbuna agenya n'ajago.
 they bury him in the field. Woman any they bury in the field.
 Atopuya n'ogugu, apaloya doya n'ani; abwačibe
 They put it (corpse) on bamboo, carry it put in ground; when
 ajà, ębuji ogugu, awun yeya n'ani.
 they fill in earth, break bamboo, put it on ground.
 Abwačibe ębuke agiliga nketa, akwasa
 When ground is filled in, they break pieces of basket, put
 n'ini. Ebuke egü nkwa; ato ajà; asiya ębwon' aka
 on grave. They cut (loose) hoe; they take earth; say don't wash hands
 na či onye bulu gi. Ewęl' akékbe, nę ajà,
 for Ci of man who killed you. They take left hand pass sand
 n'isi, wosa n'ini, Umwqkbo ačęl' qgo na nkbo; fanaba;
 round head, throw on grave. Women take hoe and spade, they go;
 elęe n'onq, n'ęzi ękute mili, akwasan' aka,
 when they reach home, outside, they pour water, wash hands,
 akwobuge n'azu, abainye n'onq. Anqsa fa,
 throw on back, go into house. When they sit small time
 anabafa.
 they go.

Nwunyeya adqbuo ife onu ; nwqkbo adqgueya
 His wife takes off neck ornament; woman of family takes them off,
 qnolo n'onq ; nyafuna ezi n'efifie, beli sq n'učici ;
 she stays in house ; she may not go on road in day, only at night ;
 ainyase okęntę n'akukwq, jętufuo n'ajoifia ;
 at night she takes ashes pot rest, throws them in the ajoifia ;
 Olňo n'izu natq nwqb bo okbočainy' isí, tinye owulu,
 for twelve days woman shaves head, puts on cotton,
 owęl' ntutu je toe n'ajoifia ; Ebufuęli àjä nofe owęle
 takes hair throws them in ajoifia ; they break wall at back of house
 ewesi napu. Omęsi nli mwade qbuna geli,
 she passes to go out. She does not cook for anyone to eat
 nwainye anęguluya ife ogeli mwa nwatakele afu amęwo ife
 woman does not cook for her but that girl (who) does not wear
 qbuno n'onuya. Mwa onye qbuna n'ajadu afu agemęko arę,
 anything on neck. Anyone and this widow do not touch body,
 belisq mwa qbu nwa mbal' qtq. Nwoke qbuna ameji anase
 except small boy who goes naked. No man takes night go to
 węba be ajadu, belisq mwa qbu nwaiya. Qbuluna ogawu
 house of widow, except only her son. If she goes to
 arę na mili, nwoke qbuna amaba na mili qnawu arę,
 wash in water, no man goes into water (where) she washes,
 belisq mwa owučalu. Mwade qbuna ameniye ükwu
 unless she has finished. No man step over legs.
 Omę ji afia owęluo izu asa. Olňe izu asa
 She does not go to market for 28 days. After 28 days
 ejętuęcie àjä ; ewesi on'uzq ezi pobä'.
 they go rebuild wall ; she passes door of street to come out.
 Owęlę mbqsi agemępuluya ife onu. Owęlu
 When the day comes they take off things (from neck). She takes
 egu n' ebunu gan' ajana ; ękuo onye nri ; owę je n'ajana ;
 goat and ram goes to ajana ; they call Nri man ; he goes to ajana ;
 qdqbofwiye (owulu) gafuo, qtqpwiya akwa,
 he breaks off (cotton) throws away, he takes off her cloth,
 (9851) K 2

omalo akwa qzq. Owęnata n'onq; nwoke yekuči welu ofu
puts cloth other. She returns home; suitor takes one
qkoko, węsibe nni na mwq; eguče alofa mwq.
fowl, cooks fufu for mwq; when they finish cooking they
give chop to mwq.

Owęsi kitä n̄wainye n̄ka abulu n̄wunyem; anabafa aińyase
He says now woman this is my wife; they go that night
fa nabq ędina.
they lie (together).

Akă ubqsi qkukwu; ol̄e ubqsi afu, abwa
They fix day of second burial; when the day comes they fire
ébwe n'uzq n'ototo; Abwača ębwe, akwa àjá
a gun in the street in the morning; after firing guns, they break
on' uz' ęzi; akbq abia; ęwéle ębunu n'ębwéne, n' ambaji
wall of door; beat abia; take ram and cock, yams put
dobe n'iru abia; onye gabwi' abia owęlu ębwéne,
before abia; the abia beater takes cock,
mwa qbu ębunu, fie n'ainya. Mbwè ęfifie afolo,
or ram, passes over eyes. As day goes on,
abwa ębwe; ndi ego nsi ębwe ewetebe; akbw' abia;
they fire guns; cowries for gunpowder are brought; they beat abia;
akboča abia, abwaf' ęgu na abw' qsq.
after beating abia, they begin to dance and run about.

Abwača qsq onye n̄wéle n̄woke, n̄wokiye akbqinye;
After running about, one who has friend, his friend calls him;
anofa mwainya, ęlięfe nli; onye qdo naba.
they divide palm wine, they eat finish; each goes home.
Ol̄e n'izu asa ęjékbučie àjá qn'uz' ęzi; avoa qbo čiye;
In 28 days close up wall of door; they dig qbo of ci;
ębu ębunu n'qkoko n'iru či. Mbwè mbwède efolo,
kill ram and fowl before ci. In evening,
at̄ta ji n'asatq, n'ego nasatq, na ji nanq;
they collect eight yams, and eight cowries, and four yams;
aruq ji nanq n'qko; anwut' ofu ębwéne ębučite n̄kpilisi
roast four yams on fire; they bring one cock they cut pieces

ečičilie; egu mobeya n'ani;
of ecicilie; they put it on ground and take camwood;
ęwęlu uſie teya n'ofu akoko, teya nzu n'ofu ăkoko;
rub one side, take chalk rub one side;
ębu qkoko, awokwasa mmē na ulume; ačęle ji nanq
kill fowl, put blood and feathers; they bring
wosa n'ofu ăkoko, wos' enq n'ofu akoko; čeli
yams four put on one side, put four on other side; take
ęgenanq wosa n'ofu akoko, čel'enq wosa n'ofu akoko.
four cowries put one side, take four out other side.

Aročapi ji awosa; awel' qmu,
After roasting yams they put them down, they take palm leaf,
je n'ajago n'ovol' qkoko; elño ajuo qmu n'ani
goes to ajago with chicken; when he gets there he beats palm leaf
on ground

etufuo ovolo ;	mwa ęwelu qmu
throws away chicken ;	but then takes palm leaf
jideye n'aka ękelešo ;	ęwenešteya ędobeya n'akoko ajà onq,
carry in hand straight out ;	they take it, plant it at side of door,
uzo ęzi ;	ęwete ute amili ;
take mat ;	dinyenie welu akukwo,
oglisi tinyeya.	put leaf on it ;
put on it.	put take oglisi leaf,
niwobęł' ite.	Nwokbo nabę węł' ite čue mili,
small pot.	Two women take pot for water,
apado n'akękbe ;	Ofu onye apado n'akanli ;
in left ;	ofu onye
anataba, ęwęt' qko,	One holds it in right hand ;
they go back take pot,	one holds it
ędinye ufie, atainye mili ;	mwa fa ękune oku welu onq ;
put camwood pour water ;	they can't speak when they take it home ;
ęruo ufie n' nru nanq n' qmu ;	ofu onye
camwood on right hand times four on palm leaf ;	one rubs
ęruo n' akękbe nru nanq n' qmu ; ęwęł' agoba ;	ofu onye
on hand four times on palm leaf ;	They take razor ; one measures
ęsi qmu n̄si nanq,	owęł' owulu tubuaiya ;
leaf measures four,	takes cotton puts it on (neck of leaf) ;

Mwade nabq, okolobia, wēl' qgo, gwaña n' ăkoko àj' ezi,
 two men, young men, take hoe, dig by side of street wall,
 agwača ani, ęwēl' agiliga nketa, kbo àjá nkbo enq ;
 after digging they take piece of basket, strike ground four times ;
 ęwēl' qlili, kęčie qmu n' ute amili n'oglis ; mwade
 take string, tie leaf to mat and oglisi ; two men
 nabq apaloya, due n'ani. Abwačiye ; abwačiče, ębuke
 carry it, put it in ground. They cover it ; after covering
 nketa enq wosa nənuya.
 it they cut basket four put on it.

Ofu onye awuwq enq, ato aja, siya : sobe onye bulug' unu ;
 One jumps (short jumps) four times, says : follow him who killed
 you ;
 abia.
 they come.

Ofu onye wēlu umma jide n'aka owēlu ji ; arol' aro,
 One takes knife, holds in hand, takes yams ; they roast (in fire),
 loiya, wēl' isí ăkoko, loiya ; owēl' umma, bubueya
 puts them, takes head of fowl, puts it ; takes knife, cut sit off
 n' ofu mbu.
 at one stroke.

Onaba mwade aka ; očili ji nanq, čil' ęgo nanq,
 They strike knives take four yams four cowries,
 čie ndi n' onq. Oké ăkoko očinyęfa ofu, čili ofu.
 give to them who are there. He divides fowl gives one, keeps one (half).

Mwade abwasa ; elđo n' izu natq, umunniya apalu mia,
 People go ; in twelve days, family bring palm wine,
 bia na biye ; ęje na čiye ; ędobe ofu ite n'iru čiye.
 come to her house ; go to Ci, put one pot before Ci.

Onye biye pado mia, fa nato na či onye afu.
 One of her house takes palm wine, pours it out for Ci of this man.

Anabwasa mia n' itqnu ; aňoča mia, onye qdo naba ;
 They pour palm wine in pot this ; after drinking everyone goes ;

asi ęnqemeya k'ęsi ęme nwoke.
 they say, they do it as they say dead man did.

Qbulu onye ñwelu ife, mbosi izu natq̄ osuča nli,
 If the man had property in twelve days he cooks food,
 nuko mwainya ; ony' eče ndi oiyiya ego mia
 collects palm wine ; he gives his friends cowries for palm wine
 na ndi oiyi nnaiya ; mbosi afu fapalu mia, bia ;
 and friends of his father ; this day they take palm wine, come ;
 obu ęgu, qbulu onye ñwəl' efi, óbuo ; ndi qnyel'
 he kills goat, if it is one who has cow he kills it ; those to whom he
 gave
 ego bia, onenyęfa anu nā nli ; qpe umwókbo
 cowries come, he gives them meat and fufu ; he gives women
 qkba ji nabq, umwókbo ęsibe nli n'obu, ęweto aka na či
 vessels two of yams, women cook fufu in obu, throw on ci
 onye ñwulu ańwu, ęwelu ogene n'ako na garube n'umunna,
 of dead man, take bell and beat it and go round family,
 onye abatalufa onyęfa ofu mba ji ; umunne ñwainye
 to whoever they go he gives them one of yams ; all women
 nenyęfa nnu na ose na mwanu ; fa nakqča,
 give them salt and pepper and oil ; collect finish,
 fapale naba bonye ñwulu ańwu.
 they take return to house of dead man.

Falňo yube ji, fayuče ; fawelu toa aka na či ;
 Then they cook yams, they cook finish ; they take throw on Ci ;
 faliče ; apata mia, fatoq ; fatoča,
 they eat finish ; take palm wine, they pour ; they pour finish,
 faňoa ; aňočafa, falaru n'ębafu. Či ototo fo,
 they drink it ; they drink finish, they sleep there. In morning,
 ęwelu fa ogene, je n' akqkwa ji qzq, fanata, veyuo.
 they take bell, go again, collect other yams, come back, they cook.
 Fayučiye, fatča aka ; fatuč' aka, falič
 After cooking they throw (fufu) ; after throwing they eat ;
 faliče, falaru. Fanqđide bę ñwok' afu, genye n'izu natq̄,
 after eating they sleep. They stay in man's house, reach twelve days,
 ñwa ñwok' afu węlu ofu qkoko, nyęfa mbosi izu natq̄,
 son of this man takes food, gives them on twelfth day,

fawelu qkoko węza onq ; qčinyęfa ji nasato ;
 they take food sweep house ; he gives them eight yams ;
 fawelu sibe nli ; fasiče, fęlie, fejé na mili, jęwo aro ;
 they take cook fufu ; after they cook they eat, go to water, wash ;
 onye qdo naba beya.
 every one goes home.

MARRIAGE AT NIBO.

Onye jeko yočq n̄wainye, qgwá n̄wokē qkwiya, m'qbu
 Who goes want wife, tells friend man his, or it is
 qkwiya n̄wainye q̄sí fa duya aka j̄qba, n̄wainye ;
 friend woman, he tells them (lead) help him to find wife ;
 qbuluna fafu, fazieya : bia, n̄á fáfu n̄wainye qgano ;
 if they see they tell him : come, that they see woman he will marry ;
 mbwe ębialu, qfu n̄wainye ; qdoya mmwa, qnaba ; ozie
 when he comes he sees woman ; if she pleases him, he goes ; he tells
 n̄wokiye ḡagwá nnaiya na nneya, si fa, na
 his friend go tell her father and mother, say, that I
 muńwa gano n̄wafa ; owępalu mia bia, owęsi nna, qdoyemma
 will marry their child ; he takes palm wine, comes, says to father
 ka mu nowa n̄wainye.
 he likes that I marry his daughter.

Qbuluna nnaiya ękwe, qj̄q n̄waiya, siya qdoyimwa
 If father agrees he asks daughter, tells her it pleases you
 kà n̄wokē n̄ka nobaiyi ; qbuluna n̄waiya ękwe, qj̄q nneya
 that this man marries you ; if his daughter agrees, he asks her mother
 na ękwé ; anubafa mainya, ańoča mainya, ose
 and she agrees ; they drink palm wine, after drinking he says to
 nnaiya na n̄waiya gesoye gejé mal' onq ; nnaiy'
 her father that his daughter follows him go know house ; her father
 ękwe ; osi n̄waiya : il̄o, ngi n̄ene onq qfumma gino
 agrees ; tells his daughter : you reach you see house well you stay
 izu nabq, ginataba ; mbwq naje ; diye węlu qgo nabq ili
 eight days you come back ; girl goes ; her husband takes

neya ; qnata nneya, q̄juoya,
 twenty cowries gives her, she goes back to her father, he asks her,
 siya : nwam, qdikwaimmwā ? qbuluna qdiya mmwa,
 says, my child, was it good for you ? if it was good for her,
 qgwanneya, siya na onqiya di mmwa ; qnokwa izu
 she tells her father, says that his house is good ; she stays eight
 nabq bennyea, ogaroba b̄e diye ; ubqsi
 days in father's house goes back to husband's house ; day she goes
 qganakwa qz̄o bennyea diya apalu mia sobiye ;
 back again to her father's house, her husband buys palm wine,
 follows her ;
 q̄lūfa, atua mia namwo, eweve r̄a anu nwainye ;
 when they take palm wine to mwo, they take meat for girl ;
 diye qduluya naba ; qbuluna qb̄u nuku ambqgqbia, falibe
 husband leads her go ; if it is big girl, they eat
 akwali ; diya qbuo luya eḡu n'qk̄ba ji nabq n'okbede.
 "akwali," husband kills for her goat, and two bunches of yams and
 basket of koko yams.

Nneya qkue diya siya : bia k'olie ife ; obia
 Her mother calls husband and tells him : come and eat ; he comes
 isielì nli ; onq nk̄bolo učiči nabq ; qbulu nwata,
 to cook and eat ; he stays two days (nights) he goes ; if it is small girl,
 diya nye ofu qk̄ba ji, nye az̄u.
 husband gives one bundle of yams and fish.

Di bia mbqsi afu ; nq nk̄bolo obqsi nabq ; mbqsi di
 Husband comes that day ; he stays two days ; day
 nwabqg' afu ḡeku qgoya nwainye oku ; obia, onyeya
 husband of girl calls his mother-in-law ; she comes, he gives
 afia n' eli. Qbuluna onyereya ego, mwa ya élin'ife
 her 10s. If he does not give money, her mother may not eat,
 m'qbuluna onyeya ego, ol'ife ; ona ji očinyeya qgqdq,
 but if he gives money she eats ; he takes gives her cloth,
 očinyeya ji nasatq, naba ; nwok' afu jeb̄ezie gano qlu
 he gives her eight yams and goes ; the man goes pay to
 qgoya nwoke qko ; qbuluna qnoiya qko rinne, onwasa
 father-in-law money ; if he pays him money much, in seven

obue mbubu, mwa qbuluna onqroiya qko rinne, qnqlo
month she marks, but if he doesn't pay much money, she

bēnneya, genye ogē qgqya ganočaiya; owębue
stops in father's house, till time his son-in-law pays finish; he take
mbubu; obuče mbubu, anaba bę diye gatul' ime;
mark; after marking, she goes to husband's house
to conceive;

qtul' ime ya na diya qbuzięle ono.
when she conceives she and husband live in (one) house.

Qbulu ńwata, ob' abqgobia, onye qbuna digo mmwa ka
If it is small girl or big, either is all right to
igano. Qbulu ńwainye mal' ęzibqmma, anoiya nnu afia nabq:
marry. If it is a very fine girl, they pay £20;
qbulu onye mwatalqmmwa, anoiya nnu n' iru; qbulu
if it is a small fine girl, they pay £10, if it is
onye adęqommwa anoiya egunkpęleg' esà. Qgqiya ńwainye
an ugly one, they pay £7. If mother-in-law
yqinyá qlu, qbria k'qluya qlu. Onyę onye n'on'
begs him to work, he comes to work for her. He gives man who
isi afia nese. Onyę onye n'on' ísí ego
was spokesman 5s. He gives spokesman money to
genye nna ńwafu; omę ji akaiya wenye qgqiya ńwoke
give to father of girl; he does not take his hand give money any
qko qbuna bęlisq mwa onyelu onye nonisi.
except he gives it to spokesman.

Qbuluna nwabqgq eto uto, diye węlu ęgu, bia bu' ęgu
If girl big grows, her husband takes goat, kills goat
abqgq; mwa abqgobia kę anu ęgu afu; qmęče
for girl; and girl divides meat of the goat; afterwards
diye ańqlu, biabu' qkoko; onye noloya na
her husband is glad, comes kill fowl; suitor with basket
qkba ji na ite mia. Ojębuo na mwq, qsi na qbu
of yams and pot of palm wine. He kill for mwq, he says that it
qkoko onye noloya ano, ku nu bialu gebu,
is fowl for him who will marry her, that he has come to kill it,

yalo ikwe ka aru ñwaya, ęwębu qkoko ;
 that he who marries agrees for his daughter, he kills fowl ;
 ęsię nli, alo nli na mwq na ísí qkoko ; aloča
 they cook, they offer fufu to mwo and head of fowl ; after
 ęličę nli ańwoa mwainya ; ańoča mwainya,
 offering and eating they drink palm wine ; after drinking palm,
 ñwainye na di aiyele naba ; qbulu ñwata agębuli qkoko ;
 wine girl and husband together go ; if it is a small girl they kill fowl ;
 onye nolonye ; obulu nuku abogobia agębuluya qkoko,
 suitor gives it ; if it is a big girl they kill fowl,
 onye nolo nye.
 the suitor gives it.

Ñnaiya węsi omatalia ñwa, k'ońwę ñwa ; qbaliya
 Her father says if she bears child, he has child ; let her
 nife ?
 bear many children (?)

Qbuluna onye qbuna apalu mia, doye na ñwainye ;
 If anyone buys palm wine, puts it for girl ;
 atoqliya mwainya na mwq, ñwainye afu tul'ime,
 offers palm wine to mwq, and the girl conceives,
 omuta ñwa, ñwok'afu gamu ñwa.
 and bears a child, this man will have it.

Qbuluna ñwainye sulu diye naba, olđo ubqsi afu olainye
 If girl follows him go, on that day he copulates
 n'ainyase ; mwa qbuluna ñwainye afu ękwere
 her at night ; but if girl won't agree to his cohabiting with
 ka olaiya diye ajuya, si n' qburq ñwainye ; niya
 her husband begs her, saying she is not his wife ; he
 amakpu ębwe galu inęne ęnęne.
 can't buy gun without looking in it.

Mbè, Nwanęga, motalw' anu. Si
 Tortoise, son of Anega, begot a daughter. He says

na naya ḡekeya di na qra ábwa nloló
 he will give her to husband to that country where no one says it is
 not good.

Ow̄elilue fanoba nya na qra abwa nlolo
 Time comes they marry her to a country where no one says it is
 not good.

Qḡoniwoke ̄gw̄elisiya qgoya, anabiakwana
 Son-in-law then tells him, his father-in-law, that he must not come
 yet.

Ñwaiya ñwainye siya na biko nnaiya k' anabiakwana.
 Then his daughter says to him that please her father do not come yet.

Anaro abaga mbwaga b̄efā. Osiya naiya ejero.
 That no one disputes in their place. He says that he would not come.

Ol̄i mb̄osi afu qk̄oro akukw̄o obodobo, k̄oro q̄lili,
 It reaches that day that he picks leaf of obodobo, gathers rope,
 imania osi umunnaiya unuk̄ēibe; fakečīa q̄sifa
 gets inside, says to his family you tie up; they finish tying; he tells
 unu paliya j̄ebe, n'ibudu afia, si: pianya ñwaya;
 them you carry him, go to full market, says: give him to his child;

el̄e b̄enweya, ñweya mubá na nnaiya qm̄e ka
 he reaches child's place, his child rejoices that her father has done

onm̄e. N'q̄bia, k'q̄jiri m̄epe, qnábulu
 as he used to do. That it is he, she then opens bundle, it was
 nnaiya m̄b̄e. Otie, siya, nneya mwana biakwa;
 her father tortoise. She shouts, says father, but you have come;
 nya sikwalu ñgi; abiana; n'anaba abwaga mbwaga
 did not I say you must not come; that they do not dispute in their
 b̄efā; osiya bwa ñkiti, naiya nà ja n'anaro ya q̄bwiya.
 place; he says keep still that he will go, that it is not they that would
 not kill him.

N'q̄bia ka ejire eḡuceliya ife. Oliče, čiw̄edanasi,
 So that they take to cook for him chop. He finishes chop, evening
 comes,

fapoafa ol̄eli na Ogwe. Nya na anwunta iyele čoba ebuba;
 they take a walk to Ogwe. He and mosquito commence to ask sandfly;

siya: unu qm̄ede aná? Qsiya na fano; qsiya:
 says to him: you, how are you? He says they are there; He says:

j'unuwa, ibu aīwu, onēluķwe nīnè; owēlisiya n'qrase
your yam, you mosquito, does it develop from seed; he then says

k' qkbo akaiya na qkbo qkbaiya. Mbè mu amu;
that it is the same size as his arm and thigh. Tortoise laughs;
qboba siya aīwu, iwanne, n' qburu muñwa ra kai, na mu
sandfly says mosquito, my brother, that if I reach like you, I would
qnočegwo mwadu. Mbè wesi n'ogwe niri si na unu asibukwe
swallow person. Tortoise passes then from the Ogwe gets up says
that you with lies

oīwe unu. Osi onye jiya pulu omę raka qkbo akaiwu,
kill yourself. He says he who his yams grow up big as size of
mwa obu ikbēlokuya owęsi qboba, givonya isèle qburq mma
mosquito's arm or knee his he says, sandfly, you who say had it not
okobo mwa igeno mwadu; obu ya bwačata mbq ăkaiya igeno?
been the soldier you would if he scrapes off nails of his hand can
swallow person; you swallow it?

īwu k'ijije no nwadu; siye tonya n'ulu;
(how much less) a man; says to carry and throw him into mud
swamp;

qweve painye nya n'isi ak'ēlu ani
they take to carry him on head without hand touching ground,
qkba élu'ani.
foot touching ground.

Elū' idemili; olōooya n'uķu;
They reach waterside; go waist deep in the water;
ase towéya, towéya. Osiya: biko uno atowęneya,
they say throw him, throw him. He says: please, you, don't throw him,
kaiya bue īwazu, ya zolidęq qkba.
that he should kill little fish he treads foot (on).

Ewefasiya onye apa n'isi onębu azu.
They then say he who is carried on head does not kill fish.

Ngilideli n'ani. Qsi: orimili ilikweya, nigi
Did you come on ground. He says: river if you swallow me you
ilikqdo mwadu nine, n'abaga fa mbwaga ya bwagalu.
should swallow men all, that they have disputed him as he does.

ONITSHA DIALECT.

NARRATIVES.

TORTOISE AND ELEPHANT.

Aserikas, ębunęm.
Maerchen, don't kill me.

otobo ; otobo wélédoba enyi, fa nabq wélédoba
 hippo. ; hippo. takes to draw elephant, they two take to draw
 oníwefá ; mbe wélé kóba umu anumanu
 themselves ; tortoise takes to collect children of beasts (*i.e.*, all beasts)
 nine ; fawélébia osifa naiya ębue enyi n'otobo
 all ; they take to come he says that he had killed elephant and hippo.
 ofunje ; fawélébia, bu umu anumanu ;
 on one journey (at one stroke) ; they take to come, they, all animals ;
 fabókaba enyi afu, n'otobo ; mbe wélézaba
 they cut up elephant and hippo. ; tortoise took name killer
 obuenyi na obu otobo.
 of elephant and killer of hippo.

ODUDÒ NA MBÉKU.

SPIDER AND TORTOISE.

Mbékú gwa odundo, siya, n'ainyi gabù oyiyi ;
 Tortoise said spider, says, that we will be friends ;
 faje n'oifia, wéssi oinya, kúé oinya ; ainyi
 they go in bush, go make trap, set trap ; we put it
 siliya k'omata anú ny'ainyi ; odundo si oinya,
 that it catches meat to give us ; spider puts trap,
 mbékú si oinya, odudò gwalu mbékú, n'eqiwerom ikè
 tortoise puts trap, spider says to tortoise, I have not strength
 jegafu maka oinyam ; mbékú siya, qdjmwa ; odundo,
 to go to see how is my trap ; tortoise says, all right ; spider,
 eqiwerum ikè fu nkem na nkei, odundo si, qdjmwa,
 I am able to see mine and yours, spider says, all right,
 oyim, mbékú, dalu, oinya nk' odundo amata neku anú,
 my friend, tortoise, thank you, trap of spider catches big animal,
 mbékú wéfège oinya, olñe, qfú anú nim' oifia nk' odundo.
 tortoise looks at trap, he reaches, sees animal in trap of the spider.
 Okboiya, odundo, siya, bia n'oinyaii amá ;
 He calls him, spider, he says, come that your trap catches ;
 qjuooya qmado gíde ; qsiya, qmál' ijiji ;
 he asks him what it catches ; he says, it catches fly ;

qjebasi n'ototo	ofumbqse
he goes again in morning	one day (<i>i.e.</i> , next day);
omā anū qzō,	okbōiya;
it catches animal other,	odudo,
bia n'oinyaii amā;	osiya:
come that your trap catches;	omagide;
omā āroro, ralo liye,	osiya:
it catches ant, take and eat,	n'qdēmwa;
obul' anuna;	he says: it catches what;
he then carries meat away;	he says: it is very good;
k'oinya namā.	odudo amago na nukū anū,
that his trap catches.	spider knew that big animal,
n'ēnwērō aka,	Qjēgāiyō Ivilīvi n'ēnwērō ukwū,
gets no hands,	He goes and asks Ivilivi that gets no foot,
qñwēr' ainya,	qñwērō nti;
he gets no eyes,	he gets no ears;
owēliaje,	gētinye;
npoinya,	odudo siya Ivilīvi;
he then takes him, goes to his trap, puts inside;	spider says to Ivilivi;
nqdō n'oinya odudo;	mbēku abia n'ototo,
sit in trap of spider;	tortoise comes in morning,
qfu Ivilīvi nim' oinya;	qkpō odudo,
sees Ivilivi in the trap;	siya:
bia n'oinyaii amā,	he calls spider,
come that trap had caught,	he says:
Qsiya,	omado ḡde osiya;
He says,	it catches what he says;
n'omalu Ivilīvi.	ralolio,
it catches Ivilivi.	lielio.
	take it out,
	go and eat it.

Ivilivi abq̄rq anu n̄niafa neli.
 Ivilivi is not animal that their fathers used to eat.
 Mb̄ku bwanaba; Ivilivi k̄p̄oziya, idiagebulum,
 Tortoise runs away; Ivilivi calls him, if you don't come and carry me,
 imi l̄a ainyai l̄a.
 nose shut (may your nose be shut) your eyes shut.
 Mb̄ku fwaji uzo, om̄ebi aka, yqba Ivilivi;
 Tortoise did not see take road, he touched hands he begs Ivilivi;
 (9851) L 2

oziya : bia ; ojeḡebu Ivil̄ivi naba biye ged̄ebe ;
 he says : come ; he goes carry Ivil̄ivi to his house to stay ;
 qd̄eliz̄i nni n̄ānū, nwunye mb̄eku sisiz̄e nni
 he could not eat food and meat, wife of tortoise finished cooking
 fa bul' qno ; Ivil̄ivi gwafa, si, bunyenni,
 and they starve ; Ivil̄ivi tells them, saying, give food,
 sos' iya qlisie nni, m̄ekata mb̄eku tab' aru ; anum
 he alone finishes food, until tortoise becomes thin ; wife
 tab' aru ; fasi na fagab̄pu n' ikunne
 becomes thin ; they say that they will run out to place
 nniya na nnaiya; oj̄eb' ubo ; bumb̄eku w̄egw' anum,
 of mother and father ; he goes to farm, tortoise tells wife,
 siya osisiq̄ nni nya bulu n̄ke Ivil̄ivi, bunyifye,
 he says after she has cooked she can take Ivil̄ivi's food, take give (him),
 bulu nk̄em, j̄e n̄enu unq̄ gadq̄ba ; nnat' ubo n'qfifie
 take mine, go on top of house, put down. I return from farm in
 day time,
 ka ngarube n'az' unq̄, ka nl̄igulu qnu unq̄
 that I pass round back of house, and climb up on house
 ka nqdo lie nk̄em ; anum bulu nni gadq̄ba
 and sit down and eat mine ; the wife takes chop, puts it
 n̄enu unq̄. Ivil̄ivi elie nkiye lar'̄la. Mb̄eku nata
 on top of house. Ivil̄ivi eats his own and sleeps. Tortoise returns
 kol' akbiya atq̄ba n'qn̄ulolo, n̄ene anum n̄en' unq̄.
 and took his bag put down in the drain, sees wife up on house.
 Mb̄eku l̄igul' qnu sobe anum ; nyá naiyà nqdo bēlo
 Tortoise climbs up, goes to wife ; she and he sit down, cut
 ofú m̄nbé ãka nn̄i tiq̄ n'qno. Ivulivu nn̄i ad̄apu si na ogele unq̄,
 lump of fufu put for mouth. Pieces of food fall down from hole,
 wedà qb' Ivil̄ivi di n'ani ; ivulivunni
 fall down to place where Ivil̄ivi is lying on ground ; piece this
 nu dàkwasiya n'qnu ; Ivil̄ivi as'ainya, si mb̄eku :
 falls into mouth ; Ivil̄ivi opens eyes, says to tortoise :
 qbe inq̄ na iĪ n̄lì ? ikp̄ōriya ; imi là,
 where are you eating food ? you do not finish call ; nose shut,

ainyai là ; mbékwaſuſ' uez̄ imilaſciye, ainya laiſiye
 eyes shut ; tortoise does not see nose shut, eyes shut ;
 okb̄q nkpu, siya niya nō nenu uez̄, q̄l̄nni ; biko,
 he shouts, says he is up on house, he eats ; I beg you,
 gwam k'ainyam sailiye, k'imim kpuye. Ivilivi siya :
 tell me that my eyes open, my nose opens. Ivilivi says :
 qd̄imwa. Mb̄eku put̄ nni, bunye Ivilivi, Qliye,
 all right. Tortoise brings food, takes, gives to Ivilivi, he eats,
 q̄sí nwunye ; n'abw' q̄sq ainyi, n' q̄lugo, n'ol̄ue ;
 he tells his wife ; our running, is reached, is here ;
 fabwapulu n'učiči čifo ; mb̄eku kp̄o Ivilivi, siya keya je
 they run at night till morning ; tortoise calls Ivilivi, says he goes to
 ubò bianata. Ivilivi ăfwaziya, mb̄eku, qz̄
 farm and comes back. Ivilivi does not see him, tortoise, again ;
 fawęjęgibili n' ikunne na nn̄iya.
 they go to stay at place of mother and father.

Ol̄ue ka Ivilivi t̄etalu olá, qč̄zeya ;
 It reaches that Ivilivi wakes up from sleep, he looks for tortoise ;
 mb̄eku, qf̄oreya ; mb̄eku bwanaba n'obodo ikunne na
 he does not see him, tortoise runs away to town of the people
 nniya gebili q̄bafu. Ivilivi fu nw' opi,
 of mother and father to stay there. Ivilivi sees small flute,
 wębubiye nwopiyete ; siya : nwopie ; se ; gosiye uez̄
 whistles his flute ; says : small flute ; says show me the road
 mb̄eku si ga ; Ivilivi węgaba węlie obod' afu ; wębu'opiye,
 tortoise goes away ; Ivilivi goes reaches that country ; he whistles his
 flute,
 siya : gosiye uez̄, mb̄eku ; si ga na q̄gu nagu iyq̄lo niyq̄ ;
 says : show road, tortoise ; goes and dance sounds iyolaw niyaw ;
 mb̄eku no ya si : q̄gu nniyafa jiso diq ;
 tortoise heard him say : this is dance fathers then take to make young
 boy,
 ony' ăbuna, enyi, n'ato, awolok pa, welugwainye mefa
 any one, elephant, bush cow, leopard, take tell their

si fa n'qbu Ivilivi n'abia, nyabo ka fa ba n'onq gezo
 says to them it is Ivilivi who comes, so they go inside house hide
 nzizo
 themselves.

Mbèku kpø ony' ɔbuna niinefa ; unu bu ikporo ;
 Tortoise calls anyone among them you are women ;
 k'unuziya na fagabwago (egu) ; mbèku nwølefa,
 that you answer that they are gone (to dance) ; Tortoise was glad,
 wèsi n'egu, n'qbu egu ñainyi fajiso, rainya
 says dance, that it is dance of our fathers they take, that he
 akpatalo opi, jiyakbwe' afa Èwel' èku ;
 brings flute, takes call names. They take it sound ;

mbèku kevekike k'o jegaga egu ; n'obu wegakpoba ;
 tortoise began to dress to go answer dance ; he passes go away ;
 mbèku kpø enyi, kpø ato, kpø umuanumanu nine, sifa :
 elephant calls bush cat, calls animals all, says to them :
 k'ainyi jelu egu, n'opi nakboiya, nwunye enyi sa :
 let us go to dance, that flute calls them, wife of elephant answers :

mbèku siya : na dim nogago, nofu nwunye ony'obuna
 tortoise says to him : that my husband is gone, so wife of anyone
 zalo mbèku na dimu aga egu ; nofo mbèku welu
 answers tortoise that husband is gone to dance ; so tortoise takes
 nwoleba wetebe egu ; owenaga n'uzø, jedide wekudo
 be glad, begin to dance ; he goes on road, walking on meets

Ivilivi n'uzø. Ivilivi siya mbèku ebwanarem,
 Ivilivi on road. Ivilivi says tortoise ran and left me,
 elue n'ama ekudozi qzø ; bia gebulum ;
 it reached that time that I meet you again ; come carry me ;

mbèku wezo nzizo, osiya : ibia gebulum,
 tortoise takes hide, he says : if you do not come carry me,
 naba bei, imi la, ainyai la ; mbèku afurozø,
 go to your house, nose shut, eyes shut ; tortoise does not see,
 okur' ume ; siya : biko ka mv'uzø, of'uzø ;
 he does not breathe ; says : please let me see, he sees again ;

ogebuliye wenaba biye ; gatobo ; owebido tab' aro.
 he goes carry him to go home ; go and put down, he begins to be thin.
 Anum seja n'obu nleca nke diya n'isi ; k'ojisi osiya
 Wife says that it is wandering which is in his head ; he takes say
 jeko egu, nniyafa jiso n'omwaro
 he goes dance, the father took to make young boys that he does not
 n'obu Ivilivi nke ainyi bwalu qso makaya ;
 know that it is Ivilivi from whom we run because of him ;
 Osiya : odimwa, anum na kita nyagebuye ; kita faidelizi nni,
 He says : good wife, now we will kill him ; now they don't eat chop,
 owekwe ; elue n'ififie ofumbosse, ok'boiya Ivilivi,
 she agrees ; it reaches day light one day, he calls Ivilivi,
 siya ; agam ubo ne nni, ilisie ; obul' osi
 says I go to farm to see food to eat finish ; if he says
 oneno onu nkpotu k'onabiakutaii, n'obu umu nnono nabia ;
 he hears a noise that he comes to meet you, it is small birds coming ;
 ngi gwafa etu isi, agwamu ka
 you tell them, as you used to tell me that they (must)
 fabiakutaii ; ka fabulu nni olili nkengi. Mbeku si
 come with you ; they must be chop to eat for you. Tortoise says
 Ivilivi ; okweya, odemwa, fawebapu ; elue
 Ivilivi ; he agrees, all right, they run away ; it reaches
 k'anwu bulu n isi, mbeku abia wel'qko tie n'isi onq,
 that sun is above head, tortoise take fire put on corner of house,
 qko baba ; Ivilivi akbo ife, neme gidigidi ; biakutem
 fire burns ; Ivilivi calls thing, calls Gidigidi ; come to me
 (i.e., fire)
 imi la, ainyai la, qko bia ezibo, bwa Ivilivi,
 nose shut, eyes shut, fire comes at once, burns Ivilivi,
 babwenya ; Ivilivi l'qko, mbeku nwolefa ; owesi na afofo
 kills him ; Ivilivi burnt, tortoise is glad ; he says trouble
 nke soya n'ogugu.
 that follows him is finished.
 Ćifo ototo mbeku niri k'ogafu mwa qko ebugo
 Early in morning tortoise gets up go and see if fire killed

Ivilivi. Elue, okudoiyé, olesigo,
 Ivilivi. He reaches place, he does not meet him, he burns,
 bulu nzo. Mbeku akpo, owefu nzu; omwarozi
 becomes chalk. Tortoise shouts, he sees chalk; he does not
 n'obu Ivilivi, k'oko bwalu oicha dika nzu. Mbeku
 know it is Ivilivi, that fire burns him white as chalk. Tortoise
 ekwe n'anum nwunyeyárapulu nzu nkeya, n'eba k'oko
 supposes that his wife leaves her chalk here, that fire
 bwabalu, k'oko mebisiye k'oko bwa nzuya. Mbeku
 was burning, fire spoils, fire burns her chalk. Tortoise
 wesi keya welu nzu da n'ainya, n'qno, n'imi, owelu
 says let him take chalk and make eyes, mouth, nose, takes it to
 nwoli aqwoli n'onye nke nesobwiya n' k'oko abobugiyá. Oda
 be glad that he who troubles him, fire kills him. He makes
 nzu n'ainyeyá; ainya akboreya; oda n'imiye,
 with chalk eyes; he is blind (eyes spoil), he makes nose,
 odekuz' umiye; owenaba wesi anum: nainyiye
 he does not breathe; he starts go, he says to wife: give to him
 igwe iwuwe naye ainya n'imiye; anum siya: isemu
 iron that I take to bore eyes and his nose; wife says: you tell me
 bulie ewu, liye; anum bu ewu, liye; osi anum biko, nyem
 to kill goat, eat; wife kills goat, eat; he says to wife, please
 ara ka nwe raye ainya na imi. Anum siya
 give me a yam fork, that I take bore eye and nose. Wife says
 isimu bue okoko liya; obue okoko liye; osi anum biko:
 you tell me kill fowl, eat; she kills fowl eat; he says to wife:
 nyem ara ka nnwe raye imi n'ainya. O, dim,
 please give me fork that I take bore nose and eyes. O, husband,
 anorom ife ineku. Mbweri nine esi n'obo
 did not hear what you are saying. It is a very long time you
 ara k' inaeo; ower' ara nyeye; orayeny' ainya
 said it is fork that you want; she takes fork gives him; he bores eyes

n'imi ; ainya mbeku wedi nwantinti, imi mbeku
and nose ; eyes of tortoise are small, nose of tortoise
wedi nwantinti.
is small.

ENE N'AWQ.
BUSH BUCK AND FROG.

Awq wesi gw'ene na fagab' oiyi ; qsiya :
Frog talks to bush buck they are going to be friends ; he says :
na fa gab'oiyi qbw'qso. Ene wewé si,
they are going to be friends in running. Bush buck says good,
si kede fa nabq nabwa ; ojisi na fa gbw' qso ; owéku'
says which can run ; he says he will run ; he knocks
ágogo, wagw' umwanúmanu n'eči egew' qso,
a bell, he tells all animals that to-morrow they will run,
umunawq ečinine, onye bwanari ibie, nya bweneya,
all frogs, to-morrow, who runs past another, he kills him,
k'obulu ozu b'umunniye ka faliye ; čiwéfo awq čo
he carries body to his family, they eat it ; at daybreak frog collects,
'muneya, si fa ečenča n'uzq oifia, n'oso
family, tells them let them keep watch on road of bush, in bush
oifia ; fawęgęčenče ; osefa ony'ene
by road ; they keep watch ; he says if the buck runs to meet
makudo, nya si n'os' oifia mata ; qsiya n'qdimwa ;
anyone, that he runs out from the bush ; they say all right ;
féluzie n'qfifie, fakwadobe ijegabw' qso, bido ago
when they reach daytime, they get ready for the running, begins to
qno, ubol'ise awq mapu da n'ebenu, qne bia amub'amu ;
count, five times frog jumps falls over there, buck laughs at him ;
siya : qbe asi n'ainyi gabw' qso ; fasiya nya
he says : place they agree to run ; they say
bwab' qso ; qne węniri, węboba, węma gawa n'ani,
let him run ; buck gets up and runs, he jumps on the ground,
owemakudo ofu awq, awq mata n'os' oifia ; siya :
he jumps to meet one frog, frog comes out from bush ; he says :

ñgiñiwa nede na muniwa yie n'qso ; qne ta aka none, you think I can not pass you in running ; buck bites his fingers,

si awq : ike ñga n'azu, nabialu egeya n'iru ; says to frog : I left them behind, came past him to the front ; owamqñiri ga, okwana n'ani n'iru ; Aw'qso qse n'oso oifia he jumps go and stop on ground in front ; another frog jumps out of

mata wene aka qnu : si ny'glugo qba si the bush takes hand hold it up says : I reach the place,

nagabadqbe qne ; 'kw' ákwá, wesi : awq n'elurq we go run and reach ; buck begins to cry, he says : frog does not reach k'qfumma amampala ; n'ebu ene malu k'awq galeya (that) good step ; does buck jump that a frog passes him

n'qso ; obuliyé uzq lue n'qbagabwadqbe, in running ; he passes him and reaches where they go stop running, qdemw', awq wesiya, çetakwo n'ainyi kulu si n'onye all right, frog says, remember that we have said whoever passes the g'ibie n'qso, nya kbo umunneya, ka fabue onye nebur' other in running shall call his family, to kill the one who is not in uzq ; qne ziya n'qdemwa ; si buenya ; awq weçq ibefa ; front ; Buck says good ; he says kill him ; frog collects his people ;

fabu' qne, n'aboze anu qne, Mbéku biakutqfa they kill buck, begin to cut meat of buck, tortoise comes and meets them,

weseva : ohó, unu nglili, bainyi ; n'okeiyora he says to them : Oho, you eat big chop people ; that old bia ; n'ezie, n'ezie ; oweduv' aka bq' anu ; man comes ; true, true ; he helps them cut the meat ;

ewenabq, onebéku n'etinye n'akbiya ; fanenekwq when they cut, he cuts and puts it in his bag ; just then they look mbeku ; oseva na nkpañkpanu keya n'akpa ; n'onye at tortoise ; he says it is only bits of meat he is collecting ; who cuts

bql' anu alarq ikba nkpañkpanu ; fasi n'qdemwa meat could not help cutting little bits of meat ; they say good, okeny'ani m'qbuna orikaze, bu ike ipalu ; qseva unu big man because it is too much, the one you slice ; he says to them

tuy' okana ; oseva, ogaję kiya bia ; wékola
 you are quarrelsome ; he says, he goes and comes back ; he takes
 ak'bánuya ; wékov'enu ; ak'áwofa emeluye n'el'
 bag of meat ; he lays it on top ; hand of frog can't reach it in the
 ękoveleya. Mbęku wejebę ; awofa si na mbęku
 place he hangs it up. Tortoise goes ; frogs say that tortoise has
 elisi anufa ; awesi, k'atu olo, ka famulu k'
 eateu all their meat ; they say, let them arrange, that they should
 egeme ; ofu wępota, owęsifa, onye nqdo
 know what to do ; one comes out, he says to them, each one should
 nya bal' ibie mb' aka ; fakweliya ; fabalibeva
 sit down put next round arm ; they agree ; they put arms round
 m'baka ; fadł n'ani, tqbłlo ęk'baba ; qdika faiwuru :
 each other ; they lie down, lie down flat ; as if they were dead ;
 ik'qzq weseфа, ka nčebe mbęku ; opota ka nsiya nqne
 another tells them let me watch tortoise ; when he comes out I will
 ainyi bulu, n'qbu qn'aloze, n'anakwól
 say that buck we kill, that it is buck of alose, that we should hold
 akwóba n'wuru, n'qbu ya ká nji ęcęngi
 each other's necks and die, so it is that I am waiting for you
 bumbęku, k'ainyi kuba n'wuru ; mbęku si qlè,
 tortoise, that we hold together and die ; tortoise says it is not he,
 wékol' akbiya wębónaba ; owękpóbiya siya : čiyao ;
 he takes bag runs away ; he then calls him saying : turn back ;
 n'q' ainyi bulu b'q' alose, o ;* n'ainyi ęlig' anuya,
 buck that we killed in buck of alose ; we have eaten its meat,
 n'ainy' ękego anuya, n'obwifa, o, mwadu nabq,
 we have divided its meat, that it has killed them, two by two,
 mwadu nabq, n'qna fänole munaiyi ; kękulu ka
 two by two, that it remains I and you ; you wait that
 ikwoba n'wuru. Mbęku si qlè ; owel' akbaya,
 you hold and die. Tortoise says it is not I ; he takes off bag, puts

* "O" at the end of a phrase is used in shouting.

tobo', wesi : nya mélizikw' anu, wébonabwa, awo wébui
down, says : he won't eat meat, he runs away, frog takes
anu, éi azu, wékpoté ndi bëfa, sifa nya cunovaguya;
meat, turns back, calls his people, says he drove him away;
ewélib' anufa. k'awogu. N'qbe mbékü. Naga
then they eat their meat. That's finished. Where tortoise. Goes
n'uzo, okudo obu ji, ka fabialiya qlu
from road, he meets a yam planter, and people who come to him
ibu ji; qsiya, oyim, däluno qsiya, keyá
to work planting yams; he says, my friend, hail, he says, let him
méluya qgu k'abia yuq jiya; obuji maka iféi
make medicine before they plant his yams; yam planter, because your
solum; n'qbia ka njisi ka munaiyi bulu olyi;
way pleases me; that's why I say that you and I should be friends;
obuji siya qdémwa, imelime mwadu bial' qluya,
planter says all right, he says plenty of men come to do his work,
k'ofqdo jébu' oifia osisi ji; qčenine k'amaba ji,
some of them go cut bush stick for yam; to-morrow they stand yams,
maka n'qgu nya jeko qmeli bu nuku qgu;
because medicine he is going to make for you is big medicine;
qnepu ji; qneto k'amal' amalo; qsiya qdémwa,
it grows yams; it grows (them) you should know; he says all right,
qsiya k'ofqdo čub' iyì, nk'ofqdo jéb' akukwq'mma
he says let some of them go to water, some go bring good leaf for
na jiya; nègesiye n'ite; keña akukwq mma biabuanya,
this yam; they go cook them in pot; warm leaf to plant it,
qsiya; mm.
he says; yes.

q̄sisiye, q̄welo akukw̄q mma ke ji; k' aja
they finish cooking, they take leaf to wrap yams; so sand
m̄q̄nesigabia; eḡebue; q̄busizie ji,
can't reach them; they go to plant; they plant yams finish

ndi jel'osisi, nata. Mbęku gwa obuji siya yeya,
 they go for trees, come back. Tortoise tells planter he says,
 duj aka, iyq ndi qlu 'lu nke eci maka nya fugofa,
 to help you, beg the workers to work to-morrow because I see them,
 n'ikè agugofa nke tata; eci ka fabia qma ji;
 that they tire for to-day; to-morrow let them come stand yams;
 oweyqfa ndi bial' qlu; fawekwelu; owezi obuji
 he begs those who come to work; they agree; he says to planter
 n'ife qgwiya nasq, mbwè ji pue gábokw'
 the thing his medicine forbids, when yams grow, don't go and
 ani aka, n' ibofa ofu aka,
 rub with hand, when you rub one with hand,
 n'qmaqsi ndi qzq; qgwal' qra, fawekwe, fanaba;
 you spoil the others; he tells people, they agree, they go;
 elde n'učiči. Mbęku poro nwunye na nwiya;
 it reaches night. Tortoise takes wife and child;
 fabulu'kba gabocasiya jino; qwé bainye nim'qba
 they carry basket to go and take these yams; he goes inside yamyard
 kęlosia omeji ofqdo di časi ogonogo biagetinyesiya
 and picks yam shoots; some of them long, and comes and puts
 them
 n'ani qb qbulu jino ojebé n'učiči gaiyq
 on ground; in place they just plant yams, he goes at night and begs
 onye nke nara mili; siya biko, n'okpōfufu qkbębu
 the man who calls for rain; he says, please, sweat kills big man
 okeny'ani, bu nya bumbęku k'qme ka mili zü kita;
 of country, big man like me, tortoise; let him make rain fall now;
 k'qčiliya naba biye, k'aru juliya oyi;
 let him drive him go to his house, let his body be cold;
 owerā mili; mili węzu, węmakwasi omejino;
 he lets rain fall, rain falls, it falls upon the growing yams;
 Mbęku wenqlefa; wesi, ony' alo bu di ji,
 tortoise is glad for them; he says, a foolish man is yam planter,
 ofunago ji, k'ęsisi n'ite, qtiye n'ani, opęle,
 he never sees yams, that they cook in pot, he plants it, it grows,

ogoñog'qme, n'õgoñogo; owędęba čifo zie di ji
 long shoots, and long; so it is at daybreak yam planter
 wębia n'ubiya; węsi mwak' obu qzie, qzibo qgu, k'oiyá
 comes to his farm; he says it is true, good medicine his friend
 mbęku mębeliya; dí ji węmębă ji nya na ndi
 tortoise makes for him; yam planter plants sticks for yams with his
 qlüya; amäkat'adía ji ainyainwu wębulu n'isí;
 workmen; they plant sticks for yams till the sun beats top of head;
 omeji weñwuba; di ji kpö. n'oiyim bumbęku agwagum
 shoots wither; planter shouts, my friend tortoise told me
 simu, ábona ji aka, n'qgu qmębelum galoro
 saying, not to dig yams with hands, that medicine which he made
 mwa na jia namu fwamu; againaq
 for me will be spoilt that these yams will wither; I rake with my
 aka, olurq, nya 'lurq, owęboiny'aka,
 hands, if it spoil it, let it spoil it, he rakes with hands one heap,
 ov'uku wefo n'oburq ji di n'ani; webosiafa něa;
 he sees that it is not a yam in the ground; he rakes all out;
 węsi ndi bialum qlu, n'qburq unu męlu,
 he says to those who came to work, it is not you make,
 n'qbu mbęku, oká nto; niyaga kagiękbęlo
 it is tortoise, he is big liar; he will summon to judgment
 umuanumana nine n'okeny'qzq; ezue di ji ori,
 animals all and other big men; yam planter was robbed,
 owękbe ama, gabalu mbęku siya; ob qzie
 he summons them, spies went and told tortoise; he says is it true
 ka fasi n' izul' ori; mbęku siya: ainyañwu;
 that they say that you are a thief; tortoise says: O sun;
 mbęku kweya, wębulu mbubu, si nya mago n'ikbenuwa
 tortoise agrees, he takes calabash, he says he knew this meeting
 ga jq njq; owę ję n'oifia, węfo imęlime nnono; anakbęq
 will be bad; he goes to bush, he sees many birds; they call
 afia, wesifa biakutemu, k'unuwęta ok' ony' qra
 weaver birds, he says to them, come to me that you save old

nime afofo nim' ębubo di ji nębüm; fabia,
 man of land in trouble in the charges yam planter brings; they come,
 qsifa: bainye nime mbubu, fabainye; owęlo
 he says: go inside calabash, they go inside calabash; he takes
 afifia kwučienya, gwafa, siya eči bıkbe, nya bia,
 leaf and closes it, tells them, says tomorrow is this case, he comes,
 ikbe eluye, ka ndqba mbubu n'ani;
 when this case reaches, let me put this calabash on the ground;
 ka nsi umuanumanu; njękwa gabolo ji
 that I say to all animals; I go say to him if he rakes out yams
 n'ubo di ji, k'aloze nınamu nuwa bwenya; n'afiya
 in farm of yam planter, let alose of my father this kill him; that his
 bumbęku; k'obwe nwunye k'okpokpwi' onq; unu ękwe;
 name is tortoise; and kill his wife and break his house; you agree;
 ę Cif ękbékbe; fakwe; ę; owebuliya, sí:
 yes. Chief judges the case; they agree; yes; he carries it, says:
 umuanumanu, m'qbulu ęzie n'ębu ębubu ka ęnębum;
 animals, if this accusation is true that I am accused;
 m'qbu okeny'ani, iyi bue umuanumanu;
 if it is big men of the land, this river kills animals;
 ękwazi, fasi n'ękwazi.
 they don't agree, they say they don't agree.

Mbęku wębulu nnono naba; ęlńe osibe mili n' qko;
 Tortoise carries birds home; it reaches he boils water on fire;
 owępupu afifia; ojikuči mbubu; wębulu mbubu;
 he takes grass; he takes to stop his calabash; he takes calabash;
 bučie 'te; nnono daba nime mili qko; famosjsja,
 he covers pot; the birds fall in hot water; they all die,
 ofu ańwurq; qdi nńdò nńwantinti; qkłq nńwunye,
 one does not die; he still lives small; he calls wife (tortoise),
 siya: gwębę qse ná nnù, k' otinye mwanu ka falię nnono
 says: grind pepper and salt, put oil, that they may eat bird,
 fabute nnono, rusłsłyę na bwämęmi; falibekata;
 they bring birds, turn it out in a basket; they eat go on eating;

qfqdi etq ; mbéku wési : n'wunye si : fa
 there remain three ; Tortoise says : wife says : they should
 rapuleya, n' qbuyà talo àfofo
 leave it for him, that it is he who has the trouble to
 jegamude nnono, ainyi neli mwa ; qwel' aka,
 go and catch the birds, which they eat now ; he takes hand,
 mètu ofùno keyawélo ; ofélo bę n'wunye n' ísí ;
 touches that one to take ; it flies and alights on wife's head ;
 owébu' akodo, si n'wunye, ajobkwána, ojò ka ntigwe nnon'
 he takes pestle, tells his wife, don't fear, that I kill this
 nuwa ; owétiénye akodo, n'wunyeyá n'wuru, nnono félù,
 bird ; he hits with pestle, his wife dies, bird flies,
 békwasí n'wenu n'wiya n' ísí ; qsiya, qgozaii,
 and stops on top of his child's head ; he says, if you like,
 ngi jøba ojò kà n'neyì sijq ; owetie n'wiya akodo,
 you fear as your mother feared ; and he hits his son with pestle
 tibue n'wiye ; nnono félù ; mbékwasia :
 he killed his son ; bird flew off ; tortoise spoke, saying :
 nyá bu. Mbéku niri, qgaçil' abwó poa
 so it is. Tortoise got up, took abo (climbing rope) and went
 n' qzi biye ligol' qnu n'kwò, wékpò umuanumanu,
 outside and climbed on top of palm tree, he called all animals,
 si fa ife, bę n' isi, onqzelkwaiiyi ?
 says to them : something is on my head, is it still there ?
 fakiye : qe ; owérafo akiya n' ukwiya, wosu ísí,
 they answer : yes ; he raised his hands and feet, he fell,
 n' ani wéñwuru ; iliyé wéñdákwasí na
 and knocked head on ground, he died ; his tongue fell upon a
 nkpa akwokwò ; anándri, bike tótwam, mbékwam,
 small piece of leaf ; ant, please pick me up, mend me,
 anándri siya : ked' ife iganyem ? Osiya :
 ant says : what thing you will give me ? He tells him :
 inwelu bem ; anándri tótw' ainya, mbékwaínya
 you have my house ; ant picks up eyes, Tortoise eyes :

čifo aňandri agá n' az' onq bembékü, ligol' enu
 at daybreak ant went to back house of tortoise, climbed on palm
 nkwo, bue umma ; mbékü si : onye
 tree, cut with matchet ; tortoise said : who is
 nqbu ifenu ? Qsiya : muňwa, mbékü, aňandri ;
 cutting that ? It says : it is I, tortoise, ant ;
 osiya, bumbékü, zidata ka mbuneyi ; ozidata,
 he says, that is, tortoise, come down that I cut for you ; he came down,
 owěligolu, bumbékü wěsiya : aňandri, nsi, o,
 he climbs up, tortoise says : Ant, (when) I
 bwanaba, kulu ; nsi, o, kulu, bwanaba ; nsi,
 tell you run, wait ; (when) I tell you wait, run ; when
 o, bwanaba, kulu ; owěbu akü, owětibue aňandri,
 I tell you run, wait ; he cuts palm nut, he kills ant,
 owězidata ; owěsia : n' ife n' ife ; mba
 he comes down ; he says : the thing is equal ; we're quits,
 alalěna, ka muňwa ḥočoaiyi, bekwaiyi,
 it then same, that I pick you up, and join you up,
 k' ūsi ḥočum, mbékwam.
 as you pick up and mend me.

OKUKU N' ÁPIA.

OWL AND HORNBILL.

Čuku kěfa, ke okuku iče, ke ápia iče.
 Cuku makes them, owl different, hornbill different.
 Apia se nya ñwel' ęzé, nya ñwel' ūsí dika ūsí anu oifia.
 Hornbill says he has teeth, he has a head like head of bush animal.
 Nya ñwel' ñku dika ñku anu fè ; owenjri jegawa okuku,
 I have wings like wings of flying things ; he gets up, goes, tells owl,
 siya : biko, n' ife mbia, mw' qbu ka munaiyi bulu oiyi,
 says : please, why I come is that I and you make friends,
 bulu ñwanne ; onye ñwuru k' ibie nienye. Okuku siya,
 are brothers ; who die, let the other bury him. Owl said,
 qdémwa ; qb aro nabq ápia ñwuru ; okuku jébe nute
 all right ; it reaches two years hornbill died ; owl goes and buys.

mwainya, goṭa nṭo, pōṭ' akwa, pōṭ' ute, gačo
 palm wine, buys powder, buys cloth, buys mat, go and find.
 ibefā, anunefē nēnu ; si fa bia, n' oīya n̄wuru
 his people, flying animals ; tell them come, his friend is dead
 k' ḥnienya, k' akwainya ; fabia ;
 and he is buried, and he is making "second burial" ; they come ;
 nēn' apia isí, obul' isí anu oifia ; nenyē
 they look at hornbill's head, it is head of bush animal ; they look at
 qno, opu eze ; anu enu ju mbà ; na fānweł'
 its mouth, he has teeth ; flying animal says "so" ; we get
 n̄ku, na fapur' eze ; mw' isifa aderq dīka isí anu oifia ;
 wings, we don't get teeth ; but this head is not a head of bush animal ;
 fana. Okuku njri, čoga mwainya, coga anumanu ;
 they go. Owl gets up, goes and finds palm wine, look for animals ;
 si fa bia, n' oīya n̄wuru, k' ḥnienya ; k' akwainya ;
 says "come," his friend is dead, and he is buried ; he makes second
 burial ;
 fabia nēne ; oīnweł' n̄ku, pu eze ; fasi : mbà,
 they come and examine ; he has wings, he has teeth ; say : no,
 na n̄ka aborq ozu fagakwa ; n' anumanu qđepu n̄ku.
 this is not corpse, we go lament ; that animal does not have wings.
 Okuku buliye, geniye ; wefegol' enu, wənqdo ;
 Owl takes him, go bury him ; he flew up, stays there ;
 węk'bę oso ; ásimi pu eze. Čuku węgwa okuku,
 he calls bat ; I don't say you "get teeth." Cuku tells owl,
 siya ḥmafot' użo n' qfifie ; węsiya n' qb akwa
 says he does not see road in daylight ; he says the cry you will
 iganakwa di n̄ka. Okuku wękwaba. Oso, asimi,
 utter like this. Owl begins to cry. Bat, I did not say
 pu eze.
 "get teeth."

The latter part of the story is known to the Swahili.

IBO VOCABULARIES.

IBO VOCABULARIES.

These vocabularies were collected during my second tour.

Abo is on the Niger, some distance below Onitsha ; Ivitenu and Qja are on the road from Omerum to Ida, Qja being the first Igara town (see Map, Vol. I).

On both sides of the linguistic frontier the language changes considerably from place to place, but on the whole the Igara seems to show greater differences in this respect.

The table is to be read as follows : „ means that the word (or words) in the column to the left are to be repeated, — means that a single word from the line above is to be repeated.

			1. Awka.		2. Oniča.
1	<i>Head</i>	...	...	ísi	...
2	<i>Hair</i>	...	...	ńtutu(isi)	...
3	<i>Eye, two eyes</i>	...	{	ainya	...
				— nabq	...
4	<i>Ear, two ears</i>	...	...	ńti, — nabq	...
5	<i>Nose</i>	...	...	imi	...
6	<i>Tooth, five teeth</i>	...	...	ęze, nkpileze nese	„ — íse
7	<i>Tongue</i>	...	...	ile	...
8	<i>Mouth</i>	...	...	qnu	...
9	<i>Breast</i>	...	...	ala	...
10	<i>Head</i>	...	...	nkplobu	obi
11	<i>Stomach</i>	...	...	afo	...
12	<i>Back</i>	...	...	azú	...
13	<i>Arm</i>	...	...	aka	...
14	<i>Hand, two hands</i>	...	...	„ — nabq	...
15	<i>Finger, five fingers</i>	...	{	nkpolaka	...
				— nese ...	„ nkpeseaka
16	<i>Thumb</i>	...	...	mvó	...
17	<i>Leg</i>	...	...	qkba	...
18	<i>Knee</i>	...	...	ikbele	...
19	<i>Foot, two feet</i>	...	...	(= leg)	...
20	<i>Man, ten men</i>	...	{	mwade	...
				— neli	— ili
21	<i>Male, two males</i>	...	{	nwoke	...
				— nabq...	„ „
22	<i>Woman</i>	...	...	nwainye	okboro
	<i>Two women</i>	...	...	— nabq...	— nabq...
23	<i>Child</i>	...	...	nwa	...
24	<i>Father</i>	...	...	nna'	...
25	<i>Mother</i>	...	...	nne'	...
26	<i>Slave</i>	...	...	óru	...
27	<i>Chief</i>	...	...	ęze	nzele
28	<i>Friend</i>	...	...	enyi	oiyi
29	<i>Blacksmith</i>	...	...	uzo	...
30	<i>Doctor</i>	...	...	dibia	...
31	<i>One (finger)</i>	...	...	ofu (left thumb)	ofu (left little finger).
32	<i>Two (fingers)</i>	...	...	nabq	...
33	<i>Three —</i>	...	...	etq	etq

3. Abo.	4. Ivitenu.	5. Qjá.
ísi ...	ísi ...	ísi.
agilisi ...	ajalisi ...	ajalisi.
enyá ...	ainya ...	” nabq.
— nēbē ...	— nambo ...	— nti.
íntē, — nēbē ...	íntsí ...	
” ” ...	” ...	”
” ” ...	eze ...	eze.
” ” ...	” ...	”
ela ...	ala ...	”
” ...	nkolobu ...	”
efq ...	ahq ...	afo.
obwazu ...	azi ...	azú.
eka ...	aka ...	”
” — nēbē ...	aka ...	aka.
eka ...	íkpolaka ...	”
nkpese eka ise	— nese	”
	ísi ñwaka	”
oko ...	qkba ...	”
	íkpolqkba ...	”
” ...	mare ” ...	”
— ili ...	— ili ...	mad'ili.
onyēke, ndiko ...	nwoke ...	nwoke.
onyēke, ndiko, nēbē ...		
onyenyē, ndio ...	ñwainye, ndio	ñwandio.
— — nēbē ...		
” ...	” ...	”
” ...	” ...	”
” ...	” ...	”
onye igbo ...	óru ...	”
óze ...	” ...	”
” ...	” oku ...	oxu.
ozo ...	agolozo ...	
” ...	jibe ...	dibie.
ofu (right little finger)	na ...	mbó, na.
mbwó, eboa ...	ebo ...	mbó.
ntq' ...	etq ...	”



			1. Awka.	2. Oniča.
34	<i>Four</i> —	...	eno	...
35	<i>Five</i> —	...	ise	...
36	<i>Six</i> —	...	isē (right thumb)	isi (right thumb)
37	<i>Seven</i> —	...	esa	asa
38	<i>Eight</i> —	...	asato	asato
39	<i>Nine</i> —	...	itegete	itenani
40	<i>Ten</i> —	...	ili	”
41	<i>Eleven</i> —	...	ilinofu (left little finger).	”
42	<i>Twelve</i> ...	...	ilineboa (third finger).	”
43	<i>Twenty</i> ...	...	qgu, oru (right thumb).	” (join hands)
44	100	...	qgu ise (left little finger).	” ”
45	200	...	” ili	” ”
46	400	...	nnu	” ”
47	<i>Sun</i>	...	añwu, ainyañwu	” ”
48	<i>Moon</i>	...	oniwa	” ”
	— <i>full</i> ...	...	oniwa zulēzu	oniwa ndozu
	— <i>new</i> ...	...	— qfo	— polqfo
49	<i>Day</i>	...	mbqsi	ubqsi
	<i>Morning</i>	...	ötóto	” ”
	<i>Night</i>	...	ainyase	añase, učiči
50	<i>Rain</i>	...	mili	mili ozúzo
51	<i>Water</i>	...	mili	” ”
52	<i>Blood</i>	...	mme'	” ”
53	<i>Fat</i>	...	aboba	” mwanu
54	<i>Salt</i>	...	nnú	” ”
55	<i>Stone</i>	...	ńkpume	okute
56	<i>Hill</i>	...	ugu	” ”
57	<i>River</i>	...	orimili (Niger)	” ”
58	<i>Road</i>	...	uzō	” ”
59	<i>House</i>	...	ono	” ”
	<i>Two houses</i>	...	— nabq	” ”
	<i>Many</i> —	...	imelime	” ”
	<i>All</i> —	...	ono nine	” ”
60	<i>Roof</i>	...	agele	akaleka

3. Abo.	4. Ivitenu.	5. Qjá.
enq	enq	”
”	”	”
isi (left little finger) ...	isú	isá.
esá	”	isatq.
esatq	”	isanoq.
iteneni	itená	”
”	ili nana	”
” (right little finger). ...	— nəboa	— ne.
osu („)	qgu	”
qgu ise („)	— nese	”
— ili („)	— neli	qgu ili.
aino, enyano ...	ainyanwu	”
” ife, okoligwe ...	oñwa	”
oñwəfo, oñwapu ...	oñweruqbu ...	”
” ” ...	oñwafulqho ...	”
” ” ...	óoto	mbqsi.
ngèdè	äse	útutu.
”	{ mili ezodo ...	äs(e).
”	— ozo	mili ozo.
”	”	”
” edeke ...	mme	”
ofigbwano ...	ába	”
”	unu	”
<u>nkpokpolęja</u> ...	nkpume	”
osumili ...	”	ozimili.
ęzuku ...	ęzi	ęzi, uzo.
”	”	”
— nebe ...	— nambo ...	nabq.
— afeka ...	ibukü 'nq ...	”
osa onq ...	onq nine ...	”
aba ...	mbonq ...	”

				1. Akwa.		2. Oni��.
61	<i>Door</i>	...	...	uz��	...	onozo
62	<i>Mat</i>	...	...	ute	...	”
63	<i>Basket</i>	...	...	
	— (round)	...	...	nketa	...	nkata
	— (long)	...	...	ok��a	...	nkata ogonogo
64	<i>Drum (wood)</i>	��kwe	...	ogwe egwu
	” (skin)	...	...	ebwa	...	egwu
	” (pot)	��ngedelegu	...	udu
65	<i>Pot</i>	...	...	ite	...	”
66	<i>Knife</i>	...	...	mwa	...	”
67	<i>Spear</i>	...	...	ub��e	...	”
68	<i>Bow</i>	...	...	ota	...	”
69	<i>Arrow</i>	...	...	ako	...	ufele
	<i>Five arrows</i>	...	...	— nese	...	
70	<i>Gun</i>	��bw��e	...	”
71	<i>War</i>	...	...	aya, qgo	...	”
72	<i>Meat</i>	...	...	an��u	...	”
73	<i>Elephant</i>	...	...	enyi	...	”
74	<i>Bush cow</i>	...	...	a��o	...	”
75	<i>Leopard</i>	��g��b	...	”
76	<i>Monkey</i>	��nwe	...	”
77	<i>Pig</i>	...	...	ezi	...	”
78	<i>Goat</i>	...	...	egwu	...	ewu
79	<i>Dog</i>	...	...	nkita	...	”
80	<i>Bird</i>	...	...	nnono	...	”
	<i>Feather</i>	...	...	ugbwene	...	ubwene
81	<i>Parrot</i>	...	...	i��oku	...	”
82	<i>Fowl</i>	...	...	qoko	...	”
83	<i>Egg</i>	��kw��	...	”
	<i>One —</i>	...	...	of u —	...	”
84	<i>Cock</i>	��bwene	...	qkba
85	<i>Serpent</i>	...	...	agw��	...	”
86	<i>Frog</i>	...	...	aw��	...	”
87	<i>Spider</i>	...	...	ududo	...	”
88	<i>Fly</i>	...	...	ijiji	...	”
89	<i>Bee</i>	...	...	anwu, qvu	...	anwu
	<i>Honey</i>	...	...	”	mwana��nu	”

3. Abo.		4. Ivitenu.		5. Qjá.
qnumozo	...	ozo	...	"
"	...	ude	...	"
abo	...	nkata	...	"
nkata ogonogo	...	okba	...	ukba
abia	...	ebwa, ekwe	...	ekwe
abia	...	ekwélekwe	...	igba
		udu	...	"
"	...	"	...	"
ogale	...	ímma	...	"
obo	...	ube	...	"
"	ogbowo	ota†	...	uta
nkpese	...	ako	...	aku
— ise	...			
osish	...	ébwé	...	"
"	...	aiya	...	"
"	...	"	...	"
"	...	"	...	"
"	...	"	...	"
"	eduke	agwolo	...	agwa ulu
"	...	"	...	"
"	...	"	...	"
"	...	"	...	"
ekite, okwéno	...	nkita	...	"
"	...	nono	...	nnono
ébuba	...	ubwéne	...	"
qkwe	...	iéoku	...	"
"	...	qoko	...	qkuku
ekwa	...	akwa	...	"
"	isi oíà	égbéne	...	"
ifugboko	...	agwó	...	"
éwo	...	awó	...	
ndide	...	udegude	...	udekute.
agizi	...	izi	...	iji.
éno	...	ainwu	...	"
uzoéno	...	manainwu	...	"

† The t sound is intermediate between t and d.

		1. Awka.	2. Oniča.
90	<i>Tree</i> ...	ősisi ...	" ili ...
	<i>Ten trees</i> ...	— neli ...	" ...
91	<i>Leaf</i> ...	akukwø ...	" ...
92	<i>Banana</i> ...	unøle ...	ogedentiti ...
	<i>Plantain</i> ...	jioko ...	— jioko ...
93	<i>Maize</i> ...	oka ...	obwado ...
94	<i>Ground nut</i> ...	ókbañwekle ...	qkpapa ...
95	<i>Oil</i> ...	mwana ...	maniwu ...
96	<i>The tall woman</i> ...	nwainye ogonogo:	ogonog' okporo ...
	— — <i>women</i> ...	umu — —	— ikporo ...
97	— <i>large dog</i> ...	nkitivu ...	nkitalbulibu ...
98	<i>Small dog</i> ...	obølenkita ...	nkitalbulibu ...
99	<i>The dog bites</i> ...	nkita tal' aru ...	" ...
100	— — — <i>me</i> ...	— talum —	" ...
101	— — — <i>which</i> <i>bit</i> <i>me</i> <i>yesterday.</i>	nkitaho — —	„ nyafu
102	<i>I beat the dog</i> ...	etimunkita ...	" ...
103	<i>The dog which I have beaten.</i>	nkita nke ntili ...	" ...
112	<i>The slaves go away</i> ...	iru ejewelu ...	oru wępoba ...
113	<i>Who is your chief?</i> ...	onye bu cífugi ...	kędonye bu nzę lei
114	<i>The two villages are making war on each other.</i>	qnoko fanano ogq- lieta qgo.	obwe nabø węno b qgo n'oñweva.
115	<i>The sun rises</i> ...	añwu načá ...	añwu arogotago...
116	— — <i>sets</i> ...	— odàjuo ...	— adà ...
117	<i>The man is eating</i> ...	mwade nelinli ...	" ...
	— — — <i>drinking</i> ...	— naño ...	mwdadu nala ...
118	— — — <i>asleep</i> ...	— lar' ola ...	— nalar' ola ...
119	<i>I break the stick...</i>	anyajiem osisi ...	akbajiem osisi ...
	<i>The stick is broken</i> ...	osisi ejiri ...	osisi ejileji ...
	<i>This stick cannot be broken.</i>	— qpqro inyaji	osisia apqro ejileji
	<i>Break this stick for me</i> ...	nyajelum osisi nawa.	kbajiqli osisia nyem.
120	<i>I have built a house</i> ...	alulum ono ...	alugum ono ...
121	<i>My people have built their houses yonder.</i>	ndibem lul' onqfa neba.	ndibem aločasigo onqfauveseno.

3. Abo.		4. Ivitenu.		5. Qjá.
" ili	...	oisi	...	osi.
ekokwó	...	akwó	...	"
une	...	egere	...	"
qka	...	jíoko	...	ijoko.
asuigbó	...	okba ekele	...	"
ofigbo	...	manu	...	"
onyinye nuku	...	neku ndio	...	"
ndio sinine	...	"	...	"

ERRATUM.

By an unfortunate accident the MS. of Nos. 104-111 was mislaid and could not be replaced during my absence from England.

N. W. T.

año abia, awasa	...	anwu murq	...	" "
— ezipano	...	— kekerazu	...	anwu kagazi.
"	...	mane liye	...	" "
dinola...	...	— nwulu	...	" "
"	...	— kulola	...	" "
osisi agbaji	...	agajiem osi	...	" "
osisia ejek' agbaji	...	osisi akajiri	...	" "
gbajelum osisi nkene...		— nwa adegekwe nkaji.	osisi nwa adigi ekwe nkaji.	" "
egumem onq	...	kazielum osisi nwa	...	" "
ndibem along nebe li...		atulum onq	...	atulum onq.
		ndi obodom nolonq	...	ndu obodoma
		nibeda.		nolonq nibera.

			1. Awka.	2. Oniěa.
90	<i>Tree</i> ...	...	ősisi	” ili ...
	<i>Ten trees</i> ...	...	— neli ...	” ...
91	<i>Leaf</i> ...	...	akukwø ...	” ...
92	<i>Banana</i> ...	...	unle ...	ogedentiti ...
	<i>Plantain</i> ...	...	jioko	— jioko ...
93	<i>Maize</i> ...	...	oka	obwado ...
94	<i>Ground nut</i> ...	...	ókbañwekele	ókpapa ...
95	<i>Oil</i> ...	...	mwana	manjwu ...
96	<i>The tall woman</i> ...	...	nwainye ogonogo:	ogonog' okporo ...
	— <i>women</i> ...	...	num — —	— il-noro
115	<i>The sun rises</i> ...	...	añwu načá	añwu arogotago...
116	— <i>sets</i> ...	...	— odájuo	— adà ...
117	<i>The man is eating</i> ...	...	mwade nelinli	” ...
	— <i>drinking</i> ...	...	— naño	mwadu nala ...
118	— <i>asleep</i> ...	...	— lar' ola	— nalar' ola ...
119	<i>I break the stick</i> ...	...	anyajiem osisi	akbajiem osisi ...
	<i>The stick is broken</i> ...	...	osisi ejiri	osisi ejileji ...
	<i>This stick cannot be broken.</i>	...	— qpqro inyaji	osisia apqro ejileji
	<i>Break this stick for me</i> ...	...	nyajelum osisi nawa.	k bajieli osisia nyem.
120	<i>I have built a house</i> ...	...	alulum ono	alugum ono ...
121	<i>My people have built their houses yonder.</i>	...	ndibem lul' onqfa neba.	ndibem aločasigo onqfauveseno.

3. Abo.	4. Ivitenu.	5. Qjá.
” ili	osi	osi.
ekokwó	akwó	”
une	ege	”
qka	jiko	ijoko.
asuigbo	”	”
ofigbo	ekélé	”
onyinyé nuku	manu	”
ndio sinine	neku ndio	”
ekita oku	”	”
nwa ekita	nnenkita	”
ekita tan’ elo	obelenkita	”
— tanum —	nkita ta	”
” nyalo	— tam	— tamu.
	— ta mu nya	— talemu nya.
ebuem nkita	etilimnkita	”
nkita n̄buni	nkita nkiliye	nkita n̄tiliye.
ndi igbo abwqso	oru jeleje	”
onye b̄ eze	onye bu čifegi	”
obodo n̄ebe di n’ qgo	onunkbo nambo n̄eso	”
	onunkbu nani qgo.	”
ano abia, awasa	añwu murq	”
— qzidano	— kekerazu	añwu kagazi.
”	mane liye	”
dinola...	— ñwulu	”
”	— kulola	”
osisi agbaji	agajiem osi	”
osisia ejek’ agbaji	osisi akajiri	”
	— nwa adegekwe	osisi nwa adigi
ḡbajelum osisi nkene...	nkaji.	ekwe nkaji.
	kajielum osisiñwa	”
egumem onq	atulum onq	atulum onq.
ndibem alonq neb̄ li...	ndi obodom nelonq	ndu obodoma
	nibeda.	nolonq nibera.

		1. Awka.	2. Oniča.
122	<i>What do you do every day?</i>	kini k'inême kwobṣi.	ked'ife inême obqṣira.
	<i>I work on my farm</i> ...	alum qlu n'ubim	" "
123	<i>I am going away</i> ...	ejuəlum	apoam ...
	<i>— hoeing</i> ...	eguəm ana	aloam qlo qgo
	<i>— — going away to hoe</i>	ejebem nigü ana	ejem ilu qlu qgo
	<i>— — going to my farm</i>	ejebem n'ubim	ejem ubum
124	<i>The woman comes</i> ...	Ńwainye abia	okporo bia
	<i>She comes</i> ...	qbia	qbia
	<i>The woman laughs</i> ...	ńwainye mul' amu	" "
	<i>— — weeps</i> ...	— nakw' ákwá	okporo kwal' akwa.
125	<i>I ask the woman</i> ...	ajqm ńwainye	ajqm okporo
126	<i>Why do you laugh?</i> ...	kini k'inamulu:	ked'ife iji mwo' amu.
127	<i>— — — cry?</i> ...	— — inębel' akwa:	— — kw' akwa
128	<i>My child is dead</i> ...	ńwam ńwolo:	ńwam qńwulo
129	<i>It is not dead</i> ...	onwurq kańu	qkańwurorq
130	<i>Are you ill?</i> ...	arü adəraii mwa?	aro nańwi
131	<i>My children are ill</i> ...	— adərq omum	aro nańw umum
132	<i>Her child is better</i> ...	nwaiya aderi agwo	nwaiye aderebago
133	<i>Yes! No!</i> ...	é ò; mbà, wà'	é; mbà ...
134	<i>A fine knife</i> ...	ęzibq mwa	ęzibumwa
	<i>Give me the knife</i>	nyęm umwa	" "
	<i>I give you the knife</i>	enyęmi umwa	enyelumi umwa...
135	<i>I am a European</i> ...	abum onye ojčá	" " "
	<i>You are a black man</i> ...	ibu onye ojí	" " "
	<i>— — an Ibo</i> ...	— — ibo	" " "
136	<i>Name, my name</i> ...	afa. áfam	afai "
	<i>Your name</i> ...	afagi	" "
137	<i>There is water in the calabash.</i>	—	mili di n'obwa
	<i>The knife is on the stone</i>	umwa di nenu nkpume.	umwa di n'okute
	<i>The fire is under the pot</i>	óko di nokpul' ite:	óko neńwunite
	<i>The roof is over the hut...</i>	ogele di nenu onq.	akeleka kpudolu onq.

3. Abo.		4. Ivitenu.		5. Qjá.
kal'ife ineme	qsa	kaiemenee mbqsi nine		kai iye aiejeme
obqsi.				mbqsi nine.
nde nolo n'ogum	...	alum glu nubim	...	” ”
njek' ozi	...	ejekum iberaii	...	” ”
egbuem	...	eburom ani	...	” ”
njeko igboano	...	ejekum gegu ani	...	” ”
njek' ogom	...	ejekum nubim	...	” ”
onyenye biaka	...	nwandiom kabije	...	” ”
ebia	...	qbiq	...	” ”
onyenye di n'qmo :	...	nwandiom naiči oiče	...	” ”
— di n'ekwa :	...	— nakwakwa	...	” ”
njona onyinye ajuju :		ajulum nwandiom	...	” ”
kēnēmē iji namu amu		kali mačeli oiče	...	” ”
— — nakw' ekwa	...	— makwali	...	” ”
nwam ainoso	...	nwamu nwolo	...	” ”
oboda ainoso	...	— aňwugo	...	” ”
ife natoroi	...	azi adegimwa	...	” ”
asa omo ife ękwewe	...	azi adegi umum mwa	...	” ”
nwaiya oda omwa	...	azi adugwo nwaya mwa	...	” ”
ę ; mbo	...	e ; éyé	...	” ”
ogali umwa	...	uma rimwa (is good)	...	” ”
iyem ogali	...	negim uma	...	” ”
eyegomi ema agali	...	enyilengi 'ma	...	enyilemugi 'ma :
mb onye oičá	...	abum onye oičá	...	” ”
” ”	...	” ” igbo (igala)	...	” ”
ęfa ; ęfam	...	aha ; aham	...	afa ; afam.
ęfai	...	ahai	...	afai.
mili di n'ogba...	...	mili di n'qba	...	”
umwa di n'olima	...	uma re n'akpume	...	”
qko di nokpulite	...	” ”	...	”
aba di nen' onq	...	—		—

		1. Awka.	2. Oniēa.
138	<i>You are good</i> ... <i>This man is bad</i> . . .	idemwa ... onye nuiwa ajo mwade.	ngingwa omaka ... onye ajoaka . . .
139	<i>The paper is white</i> ... <i>This thing is black</i> ... — — — <i>red</i> ...	akukwø di oicha ... ife nuiwa d'oji ... — d'ufie ...	ifa di oji" . . . — mmé ...
140	<i>This stone is heavy</i> ... <i>That stone is not heavy</i> ...	nkpume nuiwa d'alo. nkpumea aderalo	okute nuiwa dialo —nofu adero alo
141	<i>I write</i> ... <i>I give you the letter</i> ... <i>Carry the letter to the town.</i>	edèm ... enyenie letter ... wélé akukwø je n'obodo.	anam edè ... enyelumi akukwø "
142	<i>Go away ! Come here !</i> ...	jebe ! bia neba ...	poba ! bia neba ...
143	<i>Where is your house ?</i> ...	kédonooi ...	ké onq bei ...
144	<i>My house is here</i> ... — — — <i>there</i> ...	onqm dè neba ... — déba ...	onqm di nèbènu ... ké' ife inwélu inele.
145	<i>What have you to sell ?</i> ...	ké' ife inéle ...	ké' ife inwélu
146	<i>I want to buy fish</i> ...	anam aço kangol' azú.	açolum igolu azú
147	<i>The fish which you bought is bad.</i>	Azú nk' iwéte lu ajoaka.	azú igota ajoaka ...
148	<i>Where is the man who killed the elephant ?</i> <i>He has killed many elephants.</i> <i>How many elephants were killed yesterday ?</i>	ké' onye bul' enyi ? obulu imelime enyi ? enyi noné de k'ebulu nya ?	," ," od' enyi one k'obulu nya ?
149	<i>Untie the rope</i> ... <i>Tie the rope</i> ... <i>Make the boy untie the goat.</i>	tópo odø ... kédo odø ... mè ka nwatakéle nido egu.	fiedo odø ... mè ka umwaro nirapo ewu.
150	<i>My brothers and I, we are going, but no one else.</i> <i>Brothers let us go and tell the chief.</i>	ñwannem na muñwa jebelo oinyqbo n'qzø çsuazi. umunnem kainyi je gakwu eif !	ñwannem namuni wa ejé bésigo mwana onye qzø adiaaze. umunnem kainyi je gagwa eif.

3. Abo.	4. Ivitenu.	5. Qjá.
ędema ...	eremwa ...	irimwa.
onyekene jqnenjö	mareñwa ajočka	„
ękukwö noičoča	akoñware oicá	„
ifekene nojini	iyenwa n' oji ...	„
— egbwanebeoča	— re meme ...	„
oluñankene delua	nkpume nwa ne alo ...	„
— oinyelo ...	— nbenu arege alo ...	nkpume beñwa arege alo.
mędē ...	ędém ...	ebulum uli.
eyegomi ękokwö	enyengi akukwö	„ akukwö.
węle ękokwö kene je n'obodo.	węle akwö je nim' abodo.	„ „
yale! bia ębene	jele! bia nibenwa	jere! bianibenwa.
de ębe ibei de	kal' ibegi	„ „
„	ibem ori nbenwa	onom uri nbenwa.
kal' ife inęle ...	kal' iye inwelu iyele ...	„ „
nnačo azu męgo	amazu azi ...	agimazu azi.
azu igoseni ajočka	azi giri ajočka inolo ...	azi inolo ajočka.
kal' onye bul' enyi ? ...	„	„ „
ogbuke effefia kalenyi	obulu enyi vu...	„ „
enyi one k' egbune nyalo ?	or' enyi none ebulu nya.	„ „
tqfo odq ...	tqfo ęli	„ „
kęd' odq ...	kęd' ęli	„ „
męme k'igosi nyim' ęwu.	gwa nwatata k'qtqfo ęwu.	„ „
nwannem aňoso ainyi je, oňwe nonye so neinyini.	nwannem na muňwa, ainyi jese mw'enwerö onye qzo.	„ „
umunnem kainyi je agwa čif.	umunnem kainyi je agwa čif !	„ „

IBO GRAMMAR.

IBO GRAMMAR.

TRANSLITERATION.

b, as in English.	t, cerebral.
b, see notes, p. 182.	t, interdental.
č, as ch in church.	v, as in English.
χ, as German ch in ach.	χ, with both lips.
d, as in English.	w, as in English.
đ, cerebral, <i>i.e.</i> , with tip of tongue turned up.	y, as in English.
f, as in English.	z, as in English.
f, with both lips.	ž, as s in pleasure.
g, as in English.	g, as in father.
g, a guttural g.	q, as in that.
gb, see notes, p. 182.	e, as a in name.
g, as g in N. German tag.	ɛ, as in there.
h, a strongly aspirated h.	ɛ, as in let.
ž, as in judge.	i, as in it.
k, as in English.	i, as ee in meet.
k, a guttural k.	o, as in so.
kp, see notes, p. 182.	ɔ, as a in all.
l, as in English.	o, as in not.
m, as in English.	u, between o and u.
m, an explosive m.	u, as oo in fool.
n, as in English.	u, as in bull.
n, as ng in sing.	' high tone.
p, as in English.	² high middle tone.
r, as in English.	³ low middle tone.
r̠, as in English, but trilled.	' low tone.
s, as in English.	Double tones are shown by the combination of two of these.
š, cerebral.	Dynamic stress is shown by *.
š, as sh in shoe.	* shows that the vowel is abruptly closed.
t, as in English.	

CONSONANTS.

	Explosives.	Affricates.	Fricatives.	Half-vowels.	Nasals.
Postvelar ...	k, g				
Velar ...	k, g	h, y, x			n
Palatal ...		č, ĥ, j	š, ž	y	
Cerebral ...	t, d		s		
Alveolar ...	t, d	r, rr, l			
—	t̪	s, z			n
Labiovelar ...	b̪				
—	kp̪, g̪b̪				
Dentilabial			f, v		
Bilabial ...	p, b		f̪, v̪	w	m, m̪

b̪ is differentiated from b by its more explosive quality, different from aspirated b, and due, apparently, to a constriction of the glottis.

b̪ (inspired) is different in sound from the Edo b (which is not unlike w), and is often pronounced with a strong smack of the lips. It is often intermediate between b and p.

g is inaudible as such when a word is spoken in a low voice, and sounds like h ; it seldom begins a syllable.

h is a strongly aspirated h.

k̪ see g.

l̪ intermediate between l and n.

m̪ is often heard double, e.g., Idemili (*pron.* Idem mili).

p̪ see b.

s̪ has a sound approaching that of š.

t̪ has not the characteristic sharp sound of the Edo t̪.

t̪ has a suspicion of a th (/) sound about it.

u̪ intermediate between o and u.

v̪ and f̪ are not sharply distinguished in pronunciation.

VOWELS.

i u
e o
e e o o
a

Ibo belongs to the same group of Soudanese languages as the great majority of the languages of Southern Nigeria, viz., the Western Soudanic. In some respects it comes closer to Efik than to any other language, but the relationship is not a close one.

Dialects.—The number of Ibo dialects is unknown; there are probably five or six west of the Niger, including Ika; Onitsha, Awka, Abwaja, and Abo have their own dialects on the east of the Niger; and further south the Orata dialect, spoken at Bende and Owerri, differs considerably from any of them; in all, therefore, there are probably at least twenty dialects. Apart from this, each town has its own dialectical peculiarities; at Awka, for example, the word for evening is ainyase; at Nibo, a mile away, it is anase. Even within the limits of a single town great variations can be found: at Nibo, I noted the following variations of the word afq, stomach—ahq, awq, awhq, avq, avo; and efi, eyi, efi, cow. In the same way, at Awka, I noted a change from a k sound to a w in such words as eku, which was sometimes pronounced ewhu. At Qbu I found the forms otu, ofu, and ohu, for one, and ahaba for araba. At Nimo aro is spoken with an aspirated r (possibly lateral), which closely resembles an s; Ifite is pronounced I^zite.

It is a curious reversal of the ordinary rule that Onitsha, a waterside town, where there are many strangers, should be distinguished by clearness of pronunciation, whereas in the Awka dialect the tendency is to clip and swallow the words.

Formation of words.—Nouns are formed by prefixing a

vowel, m or n to a verb stem, or by reduplication ; the infinitive may also be used as a noun.

As examples may be given, ada, from dà, to fall ; eče, from če, to watch ; ije, from je, to go ; ozi, from zi, to send ; uče from če, to think ; mba, from ba, to struggle ; nkuzi, from kuzi, to teach ; ogugu, from gu, to dig. Verbs are formed—(a) by combination of two independent verbs, as dawa, to fall and break, (b) by combination of a verb and noun, as nye aka, to help, (c) by adding an inseparable suffix to a verb, as bęnęte, to weep continually.

NOUN.

Gender.—Gender is not known, but the sex of beings is distinguished in two ways :—

- (a) Different words may be used for males and females, as nwoke, man ; nwainye, woman.
- (b) nwoke and nwainye may be added (in apposition or as adjectives) to other nouns denoting human beings ; in the case of animals, oke is used in the place of nwoke.

Number.—As a rule there is no change to mark the plural, but—

- (a) A different word may be used, as nwa, child ; umu, children ; umu is used as a mark of the plural before other words, as umu anumanu, animals.
- (b) The initial vowel o may be changed into i, as in Edo and Efik, as oru, slave, iru.
- (c) ndi, the plural of onye (see p. 187), or nine, all, are sometimes marks of the plural.
- (d) Schoen mentions ga as a sign of the plural, as ogęde ga, but I have not found any example of its use.

Case.—There is no change to mark the case of a substantive—

- (a) The nominative precedes.
- (b) The objective follows the transitive verb.

- (c) If one noun follows another it may be (i) in apposition, as in *nne ocie*, grandmother (mother ancestor); or (ii) in the genitive case, as in *nsø ani*, the forbidden things of the earth; very rarely the genitive precedes, as in *ainya mili*, tears (water of the eyes).
- (d) The genitive may also be expressed by the use of *nke*, as *nkem* (of me), mine.
- (e) Other prepositions are used to form the dative, etc., e.g., *lu*, for.

ADJECTIVE.

Adjectives may be classified under four heads :—

- (a) Simple adjectives, such as *nuku*, big; *ezie*, true; *oji*, black; *mma*, good; some precede, some follow the noun they qualify, some either precede or follow, as *obwenye*, poor.

The attributive adjective may sometimes precede the indefinite, as *obele onye*, a certain poor (small) man. Past participles appear to be used as adjectives sometimes, e.g., *ife silesi*, cooked food, where *si* (to cook), with perfect *sili*, adds *si* (finish) to the perfect form.

- (b) Adjectives formed by a noun preceded by *di*, as *di nwata* childish; they may also have a negative form, as *adirøndo*, lifeless; with this form may be compared *éiwe nna*, fatherless. (See Ibo-English Dictionary under *di*.)
- (c) Adjectives compounded with *nke*, as *nke nwata*, childish.
- (d) Phrases used adjectivally, *na adirø ikè*, wearied.

Comparison.—The comparative degree is formed by using *ka* or *kali*, surpassing, as—

ka is also used to express very, as *omaká*, very fine.

Belu and *kasi* may be used in the same way to express the comparative of inferiority and the superlative.

Demonstrative.—The demonstrative adjectives are afu, nuñwa (nu), nke; the plural is ndia; nuñwa is sometimes found in the form nu. These words follow the nouns which they qualify.

Osísi afu, this tree; mwadu ndia, these men.

Onye, when it qualifies a noun, changes the meaning of the latter so that it denotes a person; glu, work; onye glu, a worker (see Ibo-English Dictionary under onye).

Possessive.—The personal pronouns are used without change, viz., m or mu, ngi, gi or i, ya or ye, ainyi,unu and fa, which follow the substantive. To note in the use of ya and ye is the fact that ya is used with nna, ye with nne. Ya is used also with lu in the sense of for it, qololia, working for it.

Numeral.—The numerals are :—

Cardinal.

- ofu, one.
- abo, eboa, two.
- atq, etq, three.
- enq, four.
- ise, five.
- isi, six.
- isa, asa, seven.
- isatq, eight.
- itenani, itegete, nine.
- ili, ten.
- ili ofu, eleven.
- óru, twenty.
- óru ofu, twenty-one.
- qgu nabq, forty.
- nnu, four hundred.

Ordinal.

- nke mbu, nke izizi.
- nkeboa.
- nketq.
- etc.

These follow the substantive, with the exception of ofu, oru, nnu.

Interrogative.—The interrogative adjective is kedo, as ked'e be, where.

Indefinite.—Nine, *ra*, *nča*, all.

obuna, any.

etu etufu, such.

qzq, other.

All of which follow the noun they qualify.

kwa, kwa nine, every.

ofu afu, a certain, the same; in these, one word precedes and one follows the noun, as *ofu ife afu*, certain thing.

None may be rendered by *qinwero*, *adero*, there is not, or by *obuna* with a negative verb.

onye (obuna), any; *onye*, a certain.

PRONOUN.

Personal.—The personal pronouns are *m* or *mu*, or for euphony *n*, *i*, *gi*, or *ngi*, *o*, *q*, *ya* or *ye*, *ainyi*, *unu*, *fa*.

Except after *ka* (forming the subjunctive), or in an interrogative phrase, *m* or *mu* follows the verb, as *abi am(u)*, I am coming; inversion is occasionally found.

O and *q* are used as subjects; *qbue*, or *obue*, he kills; *ya* is emphatic as subject; *ya* or *ye* are the objective forms.

The personal pronoun in the dative or ablative is usually governed by a preposition; but the dative may also follow the verb immediately, as *onyelu ya imelime anu*, he gave him much meat, but the form is ambiguous, for *lu* as a final syllable in a verb is used to mean that something is done to or for someone: *onye nęgu lu fa*, who cooks for them?

When two pronouns are united by the article the first person precedes, as *mu na ya*, he and I.

Possessive.—The possessive pronoun is formed from the personal pronoun by prefixing *nke*, of, *e.g.*, *nkei*, thine; they may be used for emphasis in the place of adjectives, *e.g.*, *na obosi nkeya*, on *his* day.

Reflexive.—The reflexive pronoun is found with *qinwe* (body), *e.g.*, *oñwem*, myself; a somewhat analogous sense is given by the use of *nwa*, *e.g.*, *ngiñwa*, you yourself; but it

appears to be seldom used except with the first and second persons singular (*cf.* also *nuñwa*).

Demonstrative.—The demonstrative pronouns are *onye* (persons), (*plural*) *ndi*; *nke* (*afu* or *nu*), (animals and things), (*plural*) *ndiafu*, *ndinu*. Both include the relative, *e.g.*, *qbu nke ifulu*, it is the one (which) you saw. *Nuñwa*, *afu*, *ñka*, and similar words are sometimes added to *onye*, *ndi* and *nke*, to distinguish "this" from "that."

Interrogative.—The interrogative pronouns are *onye*, *ndi*, *kini* (*ogini*), and *kedu*; *onye gabia ečenine*, who will come to-morrow?

Relative.—The word *nke* is the relative pronoun proper; *onye*, *ndi*, may precede it or take its place; *ka* (that) and *ebe* (where) are also used; *afulum nnono nke ibulu* I saw the bird you killed; *ndi* is, exceptionally, used with reference to animals as well as persons.

When the relative is understood the first personal pronoun precedes the verb; *gosim ife mnyelui*, show me the thing I gave you.

Indefinite.—*Obuna* is used with *ndi*, *ofu* *onye* (any), *kwa* (each), or with *mwadu* is the meaning of one (French *on*). *Onye . . . ibie* are used for one . . . another.

Etu, such, may be used with *fu*, to see; *oči etufu akú* he spends such property as he sees.

Reciprocal.—The reciprocal pronoun is *ibie*, each other.

VERB.

All verbs begin with a consonant or semi-vowel; a formative vowel, however, *a* or *e*, is used with all forms except the imperative and the infinitive: *a* is commonly used with verbs of which the root vowel is *a*, *q*; *e* with *q*, *e*, *i*, *o*; verbs in *i* and *u* follow no fixed rule.

A certain number of verbs are used only in the third person singular, *e.g.*, *otelaka*, it is far; the passive form is also unipersonal, being in reality a third person of the active without a personal pronoun or with a modified pronoun.

Moods and tenses.—The indicative, subjunctive, imperative and infinite moods are found.

The tenses are—

- (a) aorist or present indefinite.
- (b) present continuous.
- (c) present habitual.
- (d) perfect.
- (e) future.

A pluperfect is also found but, not, apparently, in the case of all verbs.

The first person of all tenses of the indicative differs from the remaining persons in being formed, with rare exceptions, by the postposition of the personal pronoun; *e.g.*, abiam, I am coming; agam abia, I shall come: in hypothetical sentences it may precede; ngwai, if I tell you.

- (a) The aorist is the simple form of the verb, preceded by the formative vowel in the first person singular, *e.g.*, ejem, I go.
- (b), (c) To form the present and continuous habitual which do not appear to be clearly distinguished in the affirmative form, na is used with the formative vowel and personal pronoun and treated precisely as the principal verb in the aorist; it is followed by the simple verb preceded by its formative vowel; *e.g.*, anam abia, I am coming; anam ala mwainya, I drink palm wine.
- (d) The perfect is formed by adding lu, li, gu, go to the stem and proceeding as with the aorist; *e.g.*, asilim, I have said; abiagom, I have come; but the form lu or li often takes on the meaning of the present tense, *e.g.*, afulum, I see; in some cases it is an essential portion of the verb in the present, *e.g.*, amalum, I know (amam, means, I do not know; but cf. *ekwərama*, it does not let (us) know).

The future is formed with ga (go), used in the same way as na; agam q̄je, I shall go.

When a pluperfect is formed, the particle *si* is inserted before the *gu* or *go* of the perfect, *e.g.*, *abiasigom*, I had gone ; or *go lu* is added.

Imperative.—The second person singular is the simple form of the verb, *e.g.*, *bia*, come ; to form the plural *unu* (you) is added. A perfect form is sometimes found ; *žili ęfifie jide ewu oji*, take daylight to catch the black goat.

Subjunctive.—The subjunctive is formed by placing *ka* (that) before the simple form of the verb, preceded by the personal pronoun.

Infinitive.—The simple form of the verb with *i* prefixed is the ordinary form of the infinitive mood ; but forms preceded by the vowels *a* or *e* seem to be used in some cases, *e.g.*, *oičà bia ala mili*, the cob comes to drink ; *otalu fisi abqgi*, he is patient (in waiting) to shave you ; *qderomma ezu afia*, he is no good for trading in the market ; *aiyaram ękwélé na mu ku nwa*, I cannot agree to carry a child.

Unipersonal verbs.—A certain number of verbs are used only in the third person, in certain senses, or invariably ; they may have a pronoun or noun object :—

(a) *Qso*, it pleases ; *qsorq*, it does not please ; *qinwe*, there is ; *qinwerq*, there is not—are examples ; in some cases there are alternative forms ; thus, we may say *egu atum*, fear holds me, or *atoam egu*, I fear. Some of these verbs have come to be treated as adverbs, as *emęsia*, when it was finished, *i.e.*, afterwards.

With verbs in the third person, the formative vowel is often employed, as *oku aderoya*, there is no palaver ; *oji akwulu*, the kola tree stands still.

(b) The passive signification is given by the use of the third person plural active, without a personal pronoun, its place being taken by the formative vowel—*onye ezili ezi*, he whom they send as messenger, *i.e.*, he who is sent as messenger ; *afonqrq nka*, that was never seen. It is possible to take another view and regard *a*, *e*, as modified personal pronouns ;

the passive is, in this case, formed as in Yoruba, but the form e, for the third personal pronoun plural, is not used elsewhere; hence the other view is more probable; a, seems, however, to be equivalent to fa, in adunnu (adi nnu), they are four hundred, and in asi, they say.

Suffixes.—There are a number of suffixes which modify the meaning of the simple verb. Some of them are still used as independent verbs; no doubt all were verbs originally.

As examples may be given:—

aladebelu, I finished drinking.

đedide iđe, keep going on.

alakqm, I am going to drink.

LIST OF SUFFIXES.

-be ...	... nearly.	-ka ...	... sign of interrogative past.
-ci ...	... to (shut).	-ka ...	... better than.
-ciya...	... back.	-kata	... go on (of things past).
-đebe	... keep.	-ke ...	... much, many.
-đebé	... finish.	-kq ...	... going to.
-đebé	... come near.	-ko ...	... sign of interrogative.
-dide...	... against.	-kq ...	... together.
-dide...	... continue.	-ko ...	... must.
-du ...	... sign of interrogative.	-koloa	... all.
-du, -do	... quickly.	-kpq	... well, thoroughly.
-felo ...	... across.	-ku ...	... to meet.
-fq ...	... leave over.	-kwa, -kwasi	repetition.
-fu ...	... wrong.	-kwasi	... down upon.
-ga ...	... big.	-kwolu	... back.
-yali, -ali	... about, round.	-lele	... must.
-gare	... back.	-leta	... each other.
-gide, -de	... still, motionless.	-lili...	... continuation.
-go, ...	... up.		
-godu	... before.		

-nago	... on the way.	-ruka	... a little.
-nari	... better, more than.	-sa, sia (ča),	finish.
-nari	... down.	-sie	
-nata, -nuta	never.	-ta ...	... come.
-ni, -nita	... up.	-to ba	... be wont to.
-no ...	... just, only.	-tu ...	... down.
-nu ...	... ever.	-tue	... down.
-nwo	... again.	-wa	... loud, plainly.
-nye	... into.	-waga	... direct, at once.
-nye	... finish.	-wainye	... more.
-ra ...	... down.	-wusa	... down upon.
		-za ...	... all.

Reduplicative verbs.—The majority of verbs are complete in themselves and require no noun to make the meaning clear, but a certain number are followed by a substantive derived from the root of the verb: some again of these may substitute words of kindred meaning for the corresponding substantive; thus, alam ala, means I drink; but we can also say alam mili, I drink water; on the other hand, amoam amu is the only form of the verb to laugh.

Negative.—The ordinary form of the negative, *rq* or *ra* (A) is used with the aorist, perfect and pluperfect; the present continuous or habitual forms the negative with *da*, *e.g.*, adam ala mwainya, I do not drink palm wine; the future negative takes *ma* instead of *ga*, *e.g.*, mmaenye, I shall not give (the personal pronoun of the first person preceding).

To form the negative imperative, the formative vowel is prefixed to the root and *na* added, *e.g.*, abiana, do not come.

The negative may also be expressed by *azi*, amazim, I do not know; or *ge*; *enwege* mbanaka, if he has no more.

To be carefully distinguished from the formative vowels of the verbs are the negative prefixes *á*, *é*; *očom aguňkwq* na nke *qbwé* ádei, shouting “kite” and shouting “hawk” are not the same; *isiaka* áde n’aka, if there is no thumb; this form is used also with the imperative, *ádele*, don’t sell.

Change of tone may in other cases also indicate the negative,

ñwewu si ka nniye bòru, n'yaþòrù, the kid says his mother is a slave but he is not.

The negative is frequently doubled (*a*) by using tones as well as a negative particle; (*b*) by using the negative form of the verb and the negative particle adalačazi olume, they do not suck limes; amafuziya, it will not be seen.

The verb to be.—Two words are used in Ibo to express the word "be"—bu and di. Bu is used before substantives, pronouns and adjectives preceded by nke ibu mwadu, you are a man; obu ngi, it is you. Di is used before adjectives standing alone, in the sense of to exist, and occasionally before prepositions.

Bulu is used in the sense of become, qbulu qgali, he has got strong; aroi dikwø mma, is your body well? (are you well?); oku adøroya, there is no palaver; ite di n'Eke, there are pots in the market. Bu may be used before ezie (true) and sq (only). Na is often used with di, *e.g.*, ani ñwoke nadørq, no man's land.

Questions.—The interrogative form of the sentence may be denoted by the tones, or kwo may be affixed to the verb to ask a question.

Euphony.—Some verbs, especially those in u or i, add a or e to the first person singular of the present as a rule; thus, afoam alo, I see a forbidden thing; the form afqm (*cf.* afulum) is also used. As a rule, the vowel so added is identical with the formative vowel—Lu, li, gu and go, in the perfect are used according to the root vowel.

Vowels followed by ya or ye are frequently modified; ñweya, her son; nniye, his mother; akiya, his hand. Closed vowels may be changed to open by adding a consonant, *e.g.*, nne, mother; nnem, my mother; a or o before ny tend to become ai, oi.

Elision.—As a rule, when two vowels come together both are heard and no diphthong is formed, *e.g.*, na akoko, in the side; where, however, the two vowels are the same or similar (*i.e.*, both open or both closed), only one long vowel may be heard, *e.g.*, jogitu (þe qgo Itu), going to the battle of Itu.

A certain number of vowels are elided, *e.g.*, the a of ga (future) is dropped to a formative e, *e.g.*, qgęje, he will go; ka, that; na, in; drop the a, *e.g.*, n'ime, inside; the e of nke is sometimes elided, *e.g.*, nk' unu (*cf.* nkei). Other examples are Čuku, from Či uku.

Tones.—Three tones are readily distinguished in Ibo, the high, middle, and low. In certain cases combination of tones are heard, but whether this is due to an elided vowel is uncertain, m̄mē, blood, appears to have a middle and low tone.

The middle tone is occasionally split into two or possibly more components; thus åkwā, egg, is low middle and high middle; åkwā, bed, low middle, and low. Compounds of high and low, or low and high, appear to be rare; m̄bwè m̄bè bialu, when the tortoise came, may be contracted m̄bwémbe bialu.

The pitch does not appear to be invariable; tests applied by my friend, Father Strub, showed that whereas an Awka boy's high tone was g, an Abo boy pronounced this same word a tone and a half lower, though the tone was high in both cases.

The following table shows the relation of tone and pitch:—

		Awka.	Abo.
åkwá ...	...	cry	g—g
åkwā ...	...	egg	e—f
åkwā ...	...	bed	e—c
åkwà (?åkwa)	...	cloth	g—c
ísi ...	...	head	g—g
ísi ...	...	smell	g—c
ísi ...	...	six	e—f
ísi ...	...	blind man	e—½e
ísi ...	...	you say	f—g
ísi ...	...	you follow	g—c(e)

Tone and meaning.—In a certain number of homonymous words the high tone denotes small or worthless, the low tone big or good ; this is in accordance with the indication of the negative by the high tone (p. 193) ; thus xúni xúni means worthless ; xùni xùni, very good ; íne líne, líne líne, have the same meanings.

Tone and melody.—I paid some attention to the relation of tone and melody. It seems probable that in recitative the rise and fall of the tone is heard, though the intervals are reduced.

The high tone is ordinarily seven semi-tones above the low tone, and three or two above the middle tone. The following example shows how recitative affects these intervals :—

O, O n̊jaiya, åkúmvò li bēn̊ēdē, n̊jeya

It will be seen that some of the intervals disappear entirely and that the total range from high to low is only three semi-tones.

Dynamic accent.—This accent plays a considerable part in distinguishing words of like tones. The stem may fall either on the syllable that has the higher, or on that which has the lower tone. Where it appears in a word of two similar tones the tendency is for the accented syllable to be a semi-tone, or a tone higher or lower than the unaccented ; hence the origin of the divided middle tone ; *e.g.*, ísí, head ; ísí, six ; ísí blind man.

The following is a list of some of the more important Ibo words in which stress or tone distinguishes different meanings.

abō	... basket.	àkwá	... cry.
abō	... armpit.	àkwá'	... egg.
àbō	... a song.	àkwá	... bed, bridge.
abō	... matter, pus.	àkwà	... cloth.
abō	... fork of road.	àkwu	... palm nut, before husking.
àbō'	... grove, forest.	a kwú'	... farm, deserted.
àfà	... name.	a kwu	... palm leaf, looped.
àfà	... charm.	àkwú'	... nest.
àfō	... fish.	àkwú	... white ant.
afō	... belly.	àmúmá	prophet.
afō	... day.	àmúmá	lightning.
ágà	... needle.	aró	... body.
agà	... net.	arò	... fat.
àgà	... sterile woman.	àrò	... year.
ágo	... farm.	así	... hatred.
àgò	... leopard.	àsì	... lie.
àgò	... reincarnation.	átò	... instructions.
agò	... hunger.	atò	... bush cow.
Agu	... Agu.	atò	... chewing stick ; Achilles tendon.
ája	... sand, earth.	àtò	... fish species.
àjá	... sacrifice.	àzù	... fish.
àjá'	... fish species.	àzù	... post of house.
áju	... head pad.	àzú	... many.
àju	... crown (of plantain).	àzù, àzo	back.
ákà	... bead.	àzuzu	... catarrh.
aká	... side, bank.	azuzú	... fan.
aká'	... hand, tendrils.		
aká	... date.	ébwé	... gun.
aká	... insect, lives in wood.	ébwé	... hawk.
àkáinya	work, toil, strong man.	efí	... cow.
àkáinya	palm leaf mat.	èfí	... fish, kind of,
akú	... palm kernel.	égu	... drum.
àkú	... riches.	égu	... dance.
àkú	... shutter, window.	égu	... goat.
àkú	... palm leaf on wall.	egù	... fear.
		ègú	... game.

éke	... gizzard.
éké	... day.
éké	... python.
ényi	... elephant.
enyi	... friend.
éṣe	... quarrel.
éṣe	... sacrifice.
éze	... king.
ézé	... tooth.
ézì	... pig.
ézì	... road.
ézì	... slave.
ézi	... message.
ézì	... eaves, under (outside).
ézí	... menstrual blood.
ézi	... outside.
íbù	... stoutness.
íbù	... load.
ífè	... thing.
ífè	... light.
ígu	... palm leaves, raphia leaves.
igwu	... louse.
ígwè	... iron.
ígwe	... heaven, sky.
ígwè	... multitude.
ík'bè	... judgment.
íkbè	... abuse, slander.
íke'	... force, strong.
íkè'	... buttocks.
íru	... slaves.
írù	... face.
isi	... blind man.
ísi	... head.
ísi	... smell.
isi	... six.

ínbà'	... no, town, tree.
mbà'	... lung.
mbá'	... boasting, quarrel, wrestling.
mbá	... head of corn.
míbubu	bush cat.
mbíbu	marks.
íkàtà	... conversation.
íkátà	... basket.
íngá	... prison.
íngà	... place.
íku	... wing.
íku	... wood.
íkwó'	... day.
íkwó	... kite.
íkwó'	... three things piled on one.
íti	... ear.
íti	... cheek.
ítò'	... ashes.
ítò	... breaking promise.
ítò	... deceit.
ítòtò	... tally.
ítútù	... hair.
ítútù	... needle.
íba	... king.
íba	... yam store.
íbà	... gain, profit.
obá'	... increase.
obá	... bush crocodile.
obá	... calabash.
obà	... menstruation.
íbla	... stranger.
obia	... mourning.
íbla	... doctor.
íciá	... white.

oičà	... cob.	omu	... queen.
qfé	... soup.	qmu	... gun flint.
ofe	... tomato.	qmú	... young palm leaves.
õfè	... crossing; the other side.	õnunu	... pit.
qfò	... new.	õnunu	... gall.
qgó	... hoe.	qinyá	... sore.
qgo	... war.	qinyà	... trap.
ógu	... thorn, splinter, fish spine.	óru	... slave.
qgù	... medicine.	oru	... twenty.
qgu	... twenty.	osísí	... tree, cooking.
ogù	... knot.	òsìsì	... measure.
óka	... corn.	qṣò	... clicking tongue, sucking teeth.
óka'	... Awka.	õsó'	... bat (big).
ókà	... denial.	òsó'	... sweetness.
ókà	... bad (taste).	òsó'	... edge of bush.
ókà	... conversation.	qṣó'	... running.
ókà	... rest day.	qṣó'	... lost child.
ókà	... wise, clever, man.	qṣò	... decayed wood for soup.
ókè	... boundary.	qṣókó	... many.
ókè	... male.	oṣókó	... morning.
ókè	... portion.	òtṣókó	... flower.
óke'	... rat.	otu	... waterside.
óko'	... fire.	òtù	... society, company.
ókò	... hot.	òtùtù	... hammer, fish trap.
ókò	... riches, possessions.	ótùtù	... hiccough.
ókò	... messenger.	otútù	... blister.
okó	... near.	òtútú	... accusation, salutation.
okò	... pot.	òtútú	... search.
óku	... word.	òtútu	... growing.
ókù	... riches, possessions	ózó	... blacksmith.
qkù	... pipe.	qzq'	... title.
ókwá	... vessel.	ózò	... noise (in town), crowd.
ókwa	... state, rank.	qzq'	... another.
ókwa	... bread fruit.	ózq'	... early morning call, walk.
ókwà	... hint, warning.		
ókwà'	... bush fowl.		

úbè	... spear.	dà	... fall.
úbè	... blow.	dé	... write.
ùbè	... stature.	gà	... go.
ùbè'	... kind of fruit.	gú	... dig.
ùdè	... groan, sigh.	gù	... sing.
udè	... fame.	gwà	... say.
udè'	... ointment.	јè	... go.
ùdè	... resemblance.	ká	... surpass.
úgbo	... farm.	ké	... create, divide.
úgbò	... cave.	kè	... bind.
úkù	... waist.	kó	... tell, strike.
ukwù	... foot.	kpò	... call.
oṣá'	... bow, blame.	ku	... speak.
uta	... deceit.	kwá	... mend.
úzù	... breath, steam, dust.	kwa	... split.
uzø, ózø	road, door.	là	... drink.
		má	... know.
		mè	... do.
bá	... shoot at.	nó	... live.
bà	... enter.	ìwé	... have.
bé	... flee.	nyè	... give.
bià	... come.	rá	... taste.
[bó	... of old.]	rà	... choose.
bò	... rebuke.	tá	... abate.
bwà	... run.	tó	... praise.
bwè	... kill.	zá	... sweep.

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